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CONTENTS

PAGE

IS CHURCH UNION ATTAINABLE. George W. Richards 387
THE HEARTS THAT CRADLED THE CHRIST. Daniel G. Stevens 403
CHINA'S NEW REVOLUTION—IT'S SIGNIFICANCE FOR AMERICAN CHRISTIANITY. Ben L. Baker 417
THE CONTRIBUTION OF SOCIOLOGY TO THE MAKING OF THE MINISTER. Arthur E. Holt 432
BAPTISTS AND THEIR WORSHIP. Eugene Edmond Ayres 440
ASSETS AND LIABILITIES OF A MODERN MINISTER. Ernest J. Chave 453
ARCHÆOLOGICAL AND CRITICAL NOTES
Travel Notes of an Excavator 465
Some Mistranslations and Doctrinal Errors 469
NOTES AND CURRENT DISCUSSIONS 474
Russell H. Conwell—A Memory 476
WHO'S WHO IN THIS ISSUE 481
BOOK REVIEWS 483
INDEX 507

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IS CHURCH UNION ATTAINABLE?[1]

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IN the effort for church union we must go back to the teachings of the apostles that we may go forward to the ideals of the Christ. Paul was true to the mind of the Master when he wrote to the Corinthians: "There are diversities of gifts but the same Spirit," "They are many members but one body." Among Christian individuals and groups there is to be the relation of unity in diversity, unity of Spirit and diversity of form and function. This is not something that Christians have achieved and lost; but something that they must strive for and gain.

In Catholicism we have uniformity without diversity, authority without freedom; in Protestantism we have division without unity, freedom without authority. Neither the one nor the other has reached the apostolic ideal. The church of the future, if it is to be true to Christ and to the Christian, must preserve the values of Catholicism and of Protestantism,

[1] Address delivered before Conference of Theological Students at Crozer Theological Seminary, Chester, Pa., April 16, 1926.

advance beyond both into a fellowship that is catholic and evangelical and provides for unity of spirit and diversity of forms, the free activity of the individual controlled by respect for the authority and welfare of the body.

I. The agitation for church union naturally came in the wake of the war. For years men were driven to united action both at home and on the field. Under the stress of a great cause, in whatever terms it was defined by the opposing belligerents, men worked together and fought together. They forgot, for the time being, their social, national, and religious differences and came under the impulse of new motives, which they fervently believed had for their goal the material and the spiritual advancement of the race. Rarely, if ever, in human history, did men unite in so far-reaching and effective ways for the accomplishment of a definite purpose. White and colored races, among others French, Italian, English, Americans, and Japanese to speak only of the allied armies, Catholics, Protestants, Jews, nobles and peasants, men, women, and children, joined hand and heart to supply the necessities, to bear the burdens, and to win the victory, of war.

On the field of battle the soldiers felt more keenly the necessity of united action than the civilian at home. Men stood in the trenches in winter's cold and summer's heat, faced for months running into years the ceaseless and deadly fire of the enemy, felt the pangs of disease, and saw death in its most hideous forms working havoc among their comrades. In circumstances like these, the things which divided them grew small, and the things which united them loomed large. They began to realize that they were men before they were nationals and that they were Christians before they were sectarians. They were men with like passions, suffering, bleeding, dying; they were Christians in need of comfort, sympathy, strength, life, and love such as can be found only in a Christlike God. The divisive things in religion appeared as transient forms, which serve a purpose but have their day and cease to be—

forms of doctrine, government, worship. The uniting things in religion appeared as eternal and unchangeable realities, more fixed than the stars above or the earth beneath, which alone enable men to face life and death joyously and triumphantly—God, providence, righteousness, sin, Jesus Christ the Saviour and Lord, forgiveness, mercy, brotherhood, eternal life. Thus the essential unity of humanity and of Christianity, too often unrecognized or forgotten in times of peace and prosperity, was rediscovered by men who were compelled to meet almost insuperable difficulties, to bear intolerable burdens, and to suffer unspeakable anguish.

When the soldiers returned and met the citizens at home, the question naturally arose, Why can we not, as nations and churches, work together in times of peace as well as fight together in times of war; work together, not to destroy an enemy, but to build the kingdom of righteousness and love, justice and peace, into the hearts of men and into the lives of nations? Among peoples still bleeding from the wounds of war and deeply grieving for their dead, young men saw visions and old men dreamt dreams of a new internationalism and a new interdenominationalism, a fellowship of nations in the form of a league and a fellowship of churches in the form of federation or organic union. While the first glow of enthusiasm for united action was chilled by the unexpected recrudescence of nationalism and of denominationalism, the movement for closer cooperation cannot be permanently checked. Under the irrepressible urge of the spirit of truth and love, no less than of the necessities growing out of the modern struggle for life, we have a reasonable hope that the will to unite and to cooperate among nations and churches will in due time be victorious.

A third factor has quietly and persistently worked for church union. What the soldiers and citizens have come to realize through the stern discipline and the bitter experience of war, the scholar has discovered through patient investiga

tion and clear thinking. In most of the theological schools of Europe and America, the teachers no longer interpret the Bible in the light of dogmas but they interpret dogmas in the light of the Bible. They approach the books of the Old and the New Testament with the aid of the grammatical and historical method of interpretation—to find out what the writers wished to say and not what the dogmaticians have thought they ought to have said.

Moreover, they are distinguishing, also, between the realities upon which the Christian experience is based and the intellectual statements and institutional forms by which the Christian experience is defined and propagated. Definitions and institutions vary at different times and places, depending upon degrees of culture, temperament, and racial genius. The spiritual realities themselves are immutable, the same, yesterday, today, and forever. Thus a sound and unprejudiced Christian scholarship supports the unreasoned but none the less sane intuitions of a Christian laity. They recognize the relative value of denominational and sectarian forms and the absolute value of the spiritual and ethical content of Christian revelation; they see ever more clearly the distinction between the churches and the kingdom of God, and that the churches are not an end in themselves but a means for the establishment of the rule of righteousness and love. The more men will come under the power of that conviction the less will they find satisfaction in making the denomination or sect the end of their endeavor, but they will freely subordinate their respective churches to the wider and deeper purposes of the Kingdom of God.

II. To understand the possibilities of church union at present and in the future, we need to consider the various reasons for the divisions among Christians in the past. The possibility of sect and schism was a necessary consequence of the freedom with which Christ made men free. He delivered them from the authority of officials, laws, customs, and rites, sanctioned

by ages of usage, and gave them the responsible and dangerous privilege of freedom in the spirit; freedom from coercion of law that they might live spontaneously in the power of love. Notwithstanding the dangers involved in the gift of Jesus, it was the only way by which the highest purpose of God for men could be attained. Venture is necessary to progress in the spiritual life of the race.

One ought not to be surprised, therefore, to discover that Christians from the beginning were not a united and harmonious group. Jesus brought not peace but a sword. The Jewish Christians bitterly opposed Paul and his mission. In the Corinthian congregation some claimed to be of Paul, others of Apollos; some of Cephas and others of Christ. In the first four centuries the very existence of Christianity was jeopardized by sects and schisms, among which were Gnosticism, Marcionism, Montanism, Arianism, Nestorianism, and Donatism. All these professed to be Christian and claimed apostolic authority. Only an official and creedal Catholicism seemed to be able to save the Church from dissolution and absorption in the whirl of philosophic speculations, Oriental mysteries, Jewish laws, and vulgar paganism. Scores of sects disturbed the Church through the Middle Ages; and in the sixteenth century Western Catholicism was disrupted and divisions increased to such an extent that the ills of sectarianism were almost as deplorable as the abuses of Roman Catholicism.

Various reasons have been given for the rise of divisions in the Church. The ancient Catholic fathers rather too easily disposed of them by tracing them to demoniacal action; in other words, to the fraud and malice of the devil. While it may be a secret satisfaction to say that an opponent comes from the devil and, if it please God, he may go to the devil, the modern historian is not satisfied with this theory of the ancient churchmen.

Nor will it suffice to find the reason for the divisions of the Church in the ambitions, ignorance, or stubbornness of men

who were religious leaders in their day. Doubtless the personal element always plays a part in human affairs, secular and ecclesiastical. But the various churches of today cannot be accounted for merely in this way. Luther and Zwingli failed to join hands at Marburg because they were men of sincerity and truth. So far as they could see at that time, union required a sacrifice of personal conviction which would have been far more deplorable than division. Whatever we may wish these founders of Protestantism to have done, no intelligent person will charge them with seeking their personal aggrandizement or with lack of consecration to the cause of Christ, when they separated never to meet again.

A careful inquiry into the origin of the various churches, I think, shows that most of them had their beginning in an irrepressible conviction that a devout man had rediscovered the Christianity of Jesus and the apostles; and that, as he found it, it did not then prevail in the existing churches. Accordingly with the spirit of a prophet and the ardor of an apostle, he proclaimed his new gospel, gathered converts, and founded a new church. Men of this kind may have been in error, bigoted and intolerant, but one cannot charge them with insincerity and dishonesty. They were true to their convictions and were ready to undergo hardships of every sort to promote the cause of Christ.

If men have been driven into sect and schism by earnest devotion to the Christian ideal as they saw it, it is possible, also, that when they come under the power of a wider and deeper vision of the Christ they will, in the same spirit of sincerity and truth, unite in a fellowship more in harmony with the ideal of Jesus and Paul, when there will be one body with many members.

III. The divisions that came through the Reformation in the sixteenth century were both a loss and a gain.

Christians lost the fellowship of brethren which is an essential element in the household of faith. Jesus united men

in works of faith, labors of love, and patience of hope. "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2 : 42). They joined in worship, in benevolence, and in hospitality. The pagans cried, "How these Christians love one another!" Through divisions, which came into the church later on, hatred, strife, and persecutions arose among Christians. One finds trails of blood leading from one sect to the other. The five chapels in the Church of the Holy Sepulcher in Jerusalem, reserved for as many different groups, were guarded, at least before the war, by Mohammedan police who kept the worshipers from assaulting one another in the house of God. The pagans of a later age might have reversed a cry of old and said, "Behold how these Christians hate one another!" Happily the attitude of churches toward one another today has changed, and men are recognizing not only the Christians of other churches but also the churches of other Christians.

In a divided church men, also, lost the ability of collective action for the conversion of the world to Christ and for fighting the various evils in the world often arrayed in powerfully organized forms. Cooperation of Christian forces seems indispensable for the fulfilment of the missionary task of the church—the evangelization of a billion souls scattered over a vast portion of the earth. In *The Christian Movement in China,* 1923, we are told that "about one hundred denominational groups are striving to present one message to China. In their striving they divided China into two hundred spheres of denominational influence." This lack of concentration and united effort is generally felt to be one of the great hindrances to effective missionary activity. Doctor DeForest once said, "We have disobeyed the instructions of our Chief who commanded us to have such a conspicuous unity as would conclusively demonstrate to the world that he was divinely sent from heaven to bring all men into brotherhood."

The evil effects of sectarianism are becoming more and

more evident in our own land. In hundreds of towns, with a thousand or two thousand souls, there are from four to eight congregations of different faith and order. It is almost criminal for the leaders of the churches to ask red-blooded and consecrated young men, who graduate from theological seminaries after long years of study, to spend their lives in communities in which there ought to be one church instead of six. To put a man in such a place is not to give him a field but to put him into a hole. This mode of procedure was once praised as denominational loyalty; but in the clearer light of today it appears as sectarian bigotry.

The waste of money in overchurched communities is second only to the unnecessary expenditure of virile manhood in the service of the kingdom. True, Christian men and women have never permitted themselves to be controlled by financial considerations in the propagation and defense of their religious convictions; for these they have been ready to hazard even their lives. But the time may come when it becomes an unpardonable offense to spend money in support of religious institutions after the original reasons for their independent existence have lost their force. A Methodist bishop recently said that scores of missionaries might be supported on the foreign field with the salaries of janitors in the unnecessary churches of the villages and towns of the United States. Intelligent laymen, who are no longer in the grip of outlived sectarian ideas, are beginning to count the cost of colleges and seminaries, of churches and chapels, of different denominations when the number of these institutions might be reduced without loss of efficiency for the cause of Christ and the communities which they serve. Indeed the union of schools and congregations would satisfy the better judgment and the deeper religious insight of many intelligent and devout people at the present time.

The men of the world in this respect are wiser than the children of light. In the late war the allied armies were vacil-

lating, now advancing and then retreating, until they were brought under the control and direction of a single commander. It was only when Marshal Foch had his eye on twenty-three fronts and each army and battalion were moved as one body toward a common objective, that the tide of battle changed and the Central Powers had to yield to the irresistible onslaught of a united foe.

The divisions of Protestantism are not without compensations. Indeed the only way of escape from the uniformity and domination of the medieval church was through the affirmation of the right of protest which presupposed the prerogative of individual initiative in thought and action. The believers rediscovered their rights as prophets, priests, and kings, and the dawn of democracy broke upon the Western world. The privilege of the individual and the group to worship God according to the dictates of conscience was bought at too great a price ever to be surrendered again. It may be taken for granted that any plan of union, in the future, that would jeopardize this right, would not for a moment receive favorable consideration from the modern man.

Through the divisions in the church new aspects of truth have been made manifest. The revelation of God in Christ was recorded and defined in the New Testament, not by one man but by many men from different points of view and with different natural talents and spiritual gifts. In the history of Christianity truth becomes comprehensible through life in distinctive persons. The leaders of the different Christian groups in many lands have served as media through which the light that shines from the face of Jesus Christ has become visible to the common man. One does not dream of the wealth of color hidden in the pure white sun-ray. When it shines through a many-sided prism upon an opposite wall, it displays all the colors of the rainbow. Its wealth was concealed until the ray was dissolved into its component parts by passing through an intervening crystal. Even so the white light of

truth that emanates from Jesus Christ must pass through great personalities and through racial and national groups, before one can comprehend the height and depth, the length and breadth, of the love of God in Jesus Christ.

While we recognize the gains achieved through Protestantism, we see none the less clearly that it is no more the final form of Christian fellowship than Catholicism. Christians are discontented and are seeking closer union of churches, because they are catching glimpses of a higher unity in which there will be a blend of the best elements of Catholicism and Protestantism. May we hope for an evangelical Catholicism combining the oneness of the one with the diversity of the other?

IV. The question of primary interest is, How may the divisions be reconciled and a united church be reestablished? The nobler spirits of an age have always deplored sect and schism as both unchristian and unprofitable. The Diet of Augsburg (1530) was called in the hope of "restoring the unity of the holy empire of the German nation in the one true Christian religion and church." Archbishop Cranmer sent his celebrated letter, March 20, 1552, to John Calvin of Geneva, urging the calling of an assembly of "learned and godly men" in order that they might come to agreement on the doctrines of Christianity. Calvin, in his reply, wrote the oft-repeated words, "As far as I am concerned, if I can be of any service, I shall not shrink from crossing ten seas, if need be, for that object." Throughout the seventeenth and eighteenth centuries there were men in Great Britain and on the Continent who lived and labored for church union, some for the union of all Protestants and others for the reunion of Catholics and Protestants. The only form of union then sought for was organic union based on doctrinal agreement. The dissenting sects were not invited to councils and colloquies held in the interest of church union, notwithstanding the dreams of many earnest and prophetic souls.

Not until the nineteenth century were plans of closer relation between the churches, such as alliance, council, and federation, thought of and proposed. These proposals came out of a change of mood among the churches. Hostile competition turned into friendly recognition, sectarian intolerance into denominational alliance or federation. The polemical spirit was changed into an irenical spirit. Accordingly the nineteenth century stands out as the century of closer relations among the churches. The Evangelical Alliance was organized in England in 1846, and in the United States in 1867. All the evangelical churches of Europe and America were eligible to membership in this alliance. Churches of the same family, also, entered into alliance, notably, "The Alliance of the Reformed Churches holding the Presbyterian System throughout the World," organized in 1875; "The Federal Council of the Churches of Christ in America," organized in 1908, includes about thirty evangelical churches of the United States. A Conference of the Christian Churches throughout the World on Life and Work was held in 1925 in Stockholm, Sweden, and an Ecumenical Conference on Faith and Order is to be held in August, 1926, at Lausanne, Switzerland.

There remains only one more step to be taken, if there is to be progress in the union movement, and that leads to organic union. There are those who are opposed to it for reasons that cannot be lightly disposed of. They prefer merely alliance and federation among the churches. Of one thing we may be certain, that the only form of union that leads us beyond the present status of the churches is organic union. If that is not desirable, then we ought to cease further agitation of the whole matter.

What does organic union imply? It does not mean that one church absorb other churches. That would be a merger without honor, in which the identity of the smaller bodies would be lost in the larger body, without actual advance toward the apostolic ideal of Christian fellowship. Protestants might

accept the friendly invitation of the Roman Catholic Church to enter the fold of what is claimed to be the one and only Holy Catholic Apostolic Church. Protestant bodies might unite with other Protestant churches on one or the other of the bases of union which have recently been proposed. Such procedure would be far from organic union. It would merely be absorption which would require a sacrifice of personal convictions and self-respect which none should be asked to make. I hold that there is not a church in the world today into which all the other churches would, or ought to, enter in order to reunite Christendom. Such a theory presupposes a conception of Christianity and of the Christian church which is no longer tenable and which will forever prevent organic union.

Let us consider in detail what is really involved in organic union in distinction from alliance or federation. Each church is both a corporation and an organism. The corporation is the product of, and exists for, the organism. As a corporation it is controlled by law; its laws may be modified when necessity or utility require it, without destroying the organism. Such modifications are made when churches enter into an alliance or a federation. Each church, however, maintains its identity and the original organism of each of the allied or federated churches remains intact. The establishment of alliances and federations is comparatively easy since no change of identity or of the vital process of the several bodies is necessary.

Organic union requires a change not only of corporation but, also, of organism of each of the uniting churches. The churches must cease to be what they were separately and become something other than they were, in the union. A new organism, containing the substance of the organisms that are united, must be created; and such creative power must come from God. A divine ideal must lay hold of the churches and out of them a new church will be born. It is new not only in its corporate form but in its organic life—new in that it has taken into its being and life the best of each of the churches,

which has been transformed by the Spirit of Christ into something more than all the separated churches had attained.

Organic union, in this view, is a creative act of God in the bosoms of Christian men and women. It cannot be achieved by human effort alone, although men must work into ecclesiastical forms to embody what God creates in the heart of the churches. Plans of union are of little avail unless they register, in clear phrase, what God himself has wrought in the minds of his people. When the way for union has been prepared by divine action, men cannot resist its coming; without such preparation men will labor in vain to effect it.

Organic union must come with a new conception of Christianity—not a new Christianity but a new interpretation of Christianity. Divided Christendom is the logical outcome of a distinctive view of Christianity which underlies both Catholicism and Protestantism. It differs in form in the various churches, but in principle it is the same in all of them. It maybe defined somewhat as follows:

Christianity is divinely revealed doctrine and a divinely authorized institution; the truth and life, which come from God, are supposed to be conveyed to men through the doctrines and the institution and are contained in the Bible. The men and women who have found the true doctrine and the authorized institution, constitute the church of the living God. Each communion claims to have discovered the divine way—the Greek Catholics, the Roman Catholics, the Episcopalians, the Baptists, the Lutherans, the Calvinists, the Quakers. The fact that each church through its founder has made the great discovery is the only reason for its separate existence. Of necessity each church must regard the churches of a different faith and order as defective, if not heretical and schismatical. This conception of Christianity leads to intolerance and exclusion, to bigotry and proselyting. As long as men are controlled by it, there can be no organic union. The only union that can be thought of is a merger; that is, the merging of all the churches

into one of the existing bodies which would be recognized as the only true Church of Christ. It would be union by proselyting; a sacrifice of what men for centuries have considered essential elements of Christianity. Such a sacrifice would amount to self-annihilation.

There is, however, another conception of Christianity which is gradually pervading the churches. According to this view Christianity is a life before it is a doctrine and an institution. The life is begotten in the soul of man by the Spirit of God proceeding from Christ and him glorified. It manifests itself in a new attitude and disposition toward the ultimate realities of human life—in a new faith, a new hope and a new love. The source of life is Jesus Christ, the creative power is his Spirit, and the seat of life is the soul of man. Thus men become new creatures, new in their motives and in their purpose. They live in the faith and hope and love of a Christlike God.

The new life will necessarily express itself in a variety of forms, depending upon nationality, temperament, previous heritage, and degrees of culture. There will be, as there have been, diversities of doctrinal and institutional forms, but in the diversity there will be unity of spirit—a common faith, hope, and love. There will always be variables and a constant in Christianity. In the constant, the spirit of trust and love and hope, men will find unity and a basis for the fellowship of brethren in Christ. In the variables—forms of doctrine, modes of worship, types of piety—men will find room for the development of the almost infinite diversity of form which always goes with the highest order of life.

V. Are the evangelical churches of the United States prepared for organic union? Clearly not, if they have not advanced to a conception of Christianity that will as naturally unite the churches as the old conception divided them. For organic union must come by vital process under the power of a vital principle. It can not be brought about by synodical reso-

lutions. These are only the records of the Spirit's action in the hearts of Christians.

To affect organic union without corresponding spiritual transformation of the denominations would be a consummation devoutly to be deplored. For it would end in dismal failure. So long as a plan of organic union can be defeated, it ought to be defeated. When, under the power of the Spirit of Christ, the Churches are ready for such union, it will come with irresistible force. Men can no more stop it than they can beget it. At most they can only formulate and direct it.

There are, however, evidences indicating that in the mind and heart of American Christians there is a spirit working for a union of the churches closer than that of a council or a federation, nothing less than organic. Men feel instinctively that Christianity is a life that manifests itself in works of faith, labors of love, and patience of hope. Where that life is, there is Christ, there is the Church, there are brethren. The basis for union, therefore, is not a system of doctrine, a form of church government, a mode of worship, or an initiatory rite, but a spirit of life wrought by God through Christ and his works in the hearts of men.

Christians, the world over, are feeling that there is something greater than a denomination or than all denominations, and that is the Kingdom of God for which all denominations exist. Once it was presumed that the Kingdom was coextensive with a particular church and men were brought into the Kingdom through the door of a church. Such a view necessarily ends in sectarianism and bigotry, though it is held with sincerity and deep conviction, and often with an enthusiasm that makes martyrs. Now, however, men are coming under the grip of a new idea of the Kingdom of God, the reign of righteous love as manifested by God in Christ, in the universe of matter and mind and in the hearts of men and nations. All the churches serve its end and find their true mission and glory in working together for its establishment throughout

the world. This new vision of the Kingdom enables us to see in their true perspective the things that once divided the churches, things which recede into the background and diminish in size as Christ and his Kingdom loom large and increase in importance in thought and action.

While men choose to work in different ways, to worship in different forms, and to define the objects of revelation and of Christian experience in different terms, they are Christian only as they live and die for the Kingdom, not because they are Episcopalian, Lutheran, Baptist, Presbyterian, or Congregational. In time these denominational names will be known only in history and the groups which they now designate will be united in a Christian communion in which men will be coworkers with God in Christ in the Spirit of faith, hope, and love.

THE HEARTS THAT CRADLED THE CHRIST

DANIEL G. STEVENS, Ph. D.

THE New Testament is consistent with itself in its silence concerning the early years of Jesus. Not only he, but almost all other prominent New Testament characters are presented with little or no account of their boyhood and education. Almost all, I am careful to say. Yet I might very well have said, all. We are given a glimpse of the childhood of Timothy and gain thus some direct knowledge of the parental, educational influences that touched him. The stories told of Paul the man, the speeches recorded as having fallen from his lips, the letters he wrote, give some light upon his boyhood, tell us where he was born and grew up, where he was educated, what were the influences, personal and institutional, that played upon him in his childhood in the university town of Tarsus and in his courses of study under Gamaliel at Jerusalem. But such information is had only incidentally, and is an exception to the regular order of things according to which the writers do not stop to tell of a man's early surroundings and of the forces that contributed to form and inform him as a child. Of Matthew, Mark, Luke, John, and many others as children we learn nothing. They come on the stage of action mature men.

Thus the New Testament is a disappointing book to those who seek stories illustrative of the ways and the wisdom of child training. The Old Testament is a much richer mine of such material.

Why was not more written concerning the boyhood of Jesus?

An obvious answer is that the Gospel writers were not interested to tell that part of the story. It did not so much as enter into the range of the narratives of Mark and John. Matthew and Luke, especially the latter, do give space to tell of the birth, and Luke gives a single incident of the boyhood

years. But aside from these exceptions—silence. The Evangelists had their attention occupied with other matters.

A good reason is that there seemed to be little to tell. Little, that is, that appeared significant, so that a writer who wanted to name the facts which taken together would speak forth Jesus, would set down this or that story of his childhood or youth. What Jesus said and did after he came to John the Baptizer at the Jordan caught men's attention. There was the real disclosure of himself, the real unfolding of his understanding of himself, the appeal of himself to men. Before that he had made no statement, had come into no conspicuousness, did not appear as so strikingly different from other men.

This we may reasonably infer from the story of the Sabbath in Nazareth, when in the synagogue Jesus, speaking from the great text he chose in Isaiah, amazed the people by his claims for himself, and at once they thought of his family, and of his earlier years of boyhood and manhood spent in the little town where any one different from his fellows could not fail to be noticed, and they recalled nothing to serve as a basis of expectation that he would be a remarkable person such as his repute won outside and his claim voiced in his address would picture him.

Then there was little—little, that is, not only to the eye of those neighbors of Jesus in Nazareth, but also in the judgment of the more sympathetically discerning and discriminating writers of the Gospels—that could fitly be matched with the self-disclosure of Jesus in his ministry. Luke, it would appear, searched tradition, went to the persons who would have first-hand knowledge, and found only what he gives that seemed to be of value for what he had in mind to set forth.

We do not discredit Luke when some of us express most earnestly the wish that it had been possible for us to interview the neighbors of the boy Jesus and the members of his family. While the Gospels have left so large a portion of the life of

the Man of Nazareth with scarcely a word of illumination and description, in the silence and the dark, it is no disparagement of those Scriptures to say that we cannot regard the many unrecorded years as unimportant. In that third of a century the Man was in the making, the Person was being grown. The Gospels present his work, his ministry, his forthtelling, his outworking of himself. But back of the work was the Worker, greater than it all. Back of the doing of the marvelous deed was the development of the yet more marvelous Doer. For however much the Gospels may show that Jesus grew in the course of his ministry, they do not at all represent him as an unformed personality when he came from Nazareth to John at the Jordan; rather do they all picture him as a Person of developed, not to say matured, thought and character at that time.

Whatever happened at the baptism, the mind of Jesus, the heart, the spirit we know as evident in his ministry, were not something suddenly conferred upon him at that hour. He came because he was a man of thought and convictions and character. John recognized his character and drew from him his first recorded oral statement of what he had been thinking, of his convictions and purpose.

The fact that the Man could have such temptations as befell him in the wilderness was witness, not that he had now been suddenly overtaken by the necessity to think, but that he had been thinking—high thoughts.

The fact that he came to John, that he answered that prophet as he did, that John recognized in him lofty moral worth, far, far above, not alone the best of other men he had seen, but also his own austere morality, proves that Jesus was no mere neophyte in the things of the kingdom of righteousness.

But the facts that the Gospels practically begin their stories of Jesus with his appearing at the Jordan, and that his fellow townsmen, some little time after this event, were astonished and incredulous at the reputation he had so swiftly built

for himself by word and deed away from Nazareth, as they thought of him in the light of what they had observed in him and in his family—these facts are proof that he had made no very striking outward manifestation of himself till he came to John; the remarkable life was within, growing.

Attainment of his mind and character lay back in the years of which so little has been said by the four Evangelists. The years of silence were years of growth, of preparation. The Worker-to-be was doing much more than wait for the turn of the tide of events and the ripening of other men; he was ripening himself, the forces of his heart and intellect were being massed and (I use the term advisedly) disciplined for their outflow in noble demonstration of power and worth.

Shall it be accounted a bold thing to go back into the darkness and silence of the unrecorded years and try to find what will help us to understand, in some degree at least, how the mind and character of Jesus took shape and grew in power? Bold it may be; there is not much of sight or of sound to guide; we must make what we can out of very little. Better, however, an ordered investigation than dull acquiescence in mystery which profits not where knowledge is possible. Better far the careful marshaling of what we may learn than unthinking ignorance.

The story of the boyhood is a tale of three cities—the little town of Bethlehem—David's city; Nazareth lifted on the shoulder of the hills but low in esteem as the possible nursing mother of great men; and Jerusalem, the holy city, proud of her past and slipping nearer and nearer to the brink of union with the glory and greatness that were only memories.

I have to speak here only of Bethlehem.

It might seem that the Gospels stress the heredity rather than the environment of Jesus. His surroundings were if anything unfavorable. He was what he proved himself to be, he accomplished what he set out to do, not because of the society about him, but in the face of its power. He stands out differ-

ent from it, holding his place and making his progress to triumph against the push and the pull, the tides and the undertow of the world about him. If you find the explanation of him anywhere, two Gospels at least would seem to say, you must find it in his origin, his heredity—he was God's Son; the unveiling of the root of the wonder of Christ's life and character is had through the birth stories.

But here is a difficulty. If the birth stories were taken out of the beginnings of the First and the Third Gospels, you might search these books most carefully and you would not find unmistakeable evidence that the idea of explaining Jesus by the heredity of a miraculous divine birth was in the foreground or even in the background of the consciousness of the writers. And one searches in vain in the other Gospels, in the Acts, and in the Epistles, in all of the New Testament outside of the opening chapters of Matthew and Luke for any clear indication that thought of the heredity of Jesus Christ gained through such a birth was to the front in the minds of these makers of the Christian documents which told his story and spread his gospel.

There is an inheritance by birth which avails in one's being though one may be unconscious of it; he need never know who were his forebears, they have given him a physical endowment which inures to his advantage even if he never gives them so much as a thought. Vastly different is it with moral, spiritual inheritance. Here thought, knowledge must enter in, conscious response of the spirit of the heir to the mind and spirit from which he inherits; and the more intimate the knowledge the richer the possibilities of enjoyment of that which has been handed on from the fathers to the children. Jesus the little boy, just beginning to stand and to walk, had the advantage of clean blood, of a healthy body, though he was all unconscious that to him had fallen enjoyment of the right to be well born. But Jesus, arrived now at consciousness, in a world of moral questions, a being with social relationships

and with moral responsibilities, could never truly possess the advantages of the spiritual inheritance which in the very nature of things should belong to him, unless he perceived it and deliberately entered into it with understanding and appreciation that would appropriate and develop it.

So many have described the evil in the world into which he was born, setting against the background of the unlovely detail the figure of the innocent Babe, the wholesome Boy, and the sinless Man, there is no need that one should take time and space to paint the picture yet again. There is this other thing that may be done—to develop as far as possible the suggestions as to the good that greeted and guarded him and to which he united his being.

Something, much, of the best of inheritance from one's forebears, comes, not by way of the body they give, but by way of the surroundings into which one is born and in which one is brought up. American and Protestant was my ancestry; my progenitors, immediate and more remote, gave me Americanism and Protestantism through my environment. So, the Scriptures plainly tell, Jesus obtained much that is characteristic of him. He was cradled and brought up in touch with what his fathers had prepared of moral and spiritual values.

To say this the Gospel writer Luke took his characteristic way. He built a somewhat lengthy approach to the story of Jesus. Obviously not because he was feeling around to find the beginning, but because what he wrote he believed had meaning in any fair, adequate account of the beginning. True to his method in his Gospel and in the Acts, he does not tell us what the meaning of his material is, he simply puts it in its place. We must find the significance.

Luke, and to a degree Matthew as well, gives the background, the surroundings, of the birth of Jesus. He names persons—King Herod, Zacharias, Elizabeth, Joseph, Mary, Cæsar Augustus and Cyrenius, the shepherds, Simeon, and Anna. He describes some of these persons at considerable

length, tells what they said and did. It is well to pay attention to the facts he brings out.

Zacharias was a priest, Elizabeth his wife was also of the family of Aaron. He is discovered to us in the temple, serving according to a prescribed order. To this godly couple, childless till all promise of offspring had seemed gone, there was born a son, John, he who became the Baptist, the forerunner of the Christ. But look at the details of the story, as Luke gives them, not sparing space, and observe that what is given is more than a simple tale, it is a body of highly significant facts. The priesthood could show fine types of character which begat their like. The law, the ritual, senile, sterile, seeing a vision and hearing a heavenly message, but in its hopelessness unable to credit the best and utmost of good the future had in store, and helpless to tell the best it saw and heard except in gesturing that mocked the self that would speak and the people who would hear—none the less out of its age and its barrenness brought forth something of the finest that had gone into its own making—the prophetic spirit and mind and character and voice, the greatest of the prophets, who prepared the way before the Christ.

Of Simeon it is not said that he belonged to any class, official or otherwise. But he discovers himself a progressive, prophetic spirit. An old man, gray with years, looking forward to his passing, he was of unwithered hope. In character the ripe product of the best in Old Testament religion, he had of course built his life upon the old, but was hungering for the new order to be inaugurated by the coming of the Lord's Christ. In him the old, at its highest and finest, recognizes, welcomes, and accepts the new, and with the strength of its discernment and wisdom concentrates attention upon it, letting itself disappear in the glow of the day just born.

Simeon had waited long before hope had even so much as its initial fulfilment in the appearance of a baby Boy whose character and work were still matters of future development

which at the time only the eye of faith could perceive as accomplished. He had hoped and in many years had failed of any reward of his waiting, except indeed to obtain this assurance at last, that he would not die till hope had become sight.

Disappointment is perhaps even more plainly indicated as having occurred in the case of the other prophetic person whom Luke describes, Anna, married young, with apparently a long life of fulfilments of high anticipations before her, but widowed after only seven years of married life in a youth separated from her present advanced age by a span of years that would normally be recognized as a long life. She had been expectant of God's salvation, had seen the years pass into decades till these were coming to be many, and now at last—the Child.

These old persons have no official connection with the law and the temple ritual, but they are habitual temple worshipers, and they have the character, the mind, the heart that have fitted them to perceive and to welcome the Lord's Christ when he comes.

Then there are the shepherds, away from the temple and from Jerusalem, representatives of religion in the common people. Out under the starry sky these men whom Jerusalem's scholars would have despised as mere country folk, had eyes of the soul to see heaven's messenger and ears of the soul to hear a message and a song that spoke of the rise of a great divide between eras of earth's history such that down the slopes on the hither side would flow into the future living streams of joy and peace and good-will. Rugged and weather-beaten in body, but simple of heart and strong of faith, these men went to look on the wonder of which God spoke to them in their lonely watches beside the sheep they guarded beneath the heavens into which they gazed with awe as in the presence of the great Shepherd who called forth that shining host and forgot not men; and they returned from looking on the Child with praise, to wait in patience for God's salvation to grow,

buoyed by assurance of the orderly processes in the sky above and the earth beneath.

What Luke's stories say, and Matthew's too for that matter, is that the gospel, the new religion, the Inaugurator of the new day, had beginning in the life and atmosphere of the old. Jesus was born of, and brought up among, people who were saturated with some of the nobler, finer things of the Old Testament, persons who had the hope and hunger, nurtured by long centuries of prophetic teaching and tradition, that they might be delivered from the hands of those that hated them, so as to be able to serve God in holiness, a separate, redeemed people. There was the breadth as well as the narrowness, the height and depth no less than the shallowness, of Jewish views in the surroundings in which Jesus was born and in which he grew up.

The Child at his birth was received into hands of love, gentleness, and reverence, so that Bethlehem has become an epitome of some exceedingly beautiful things in the Gospel story. In the endeavor, perhaps, to heighten the impression of some of the commonly perceived lovely features of those early days, some unpleasing elements have been discovered in the situation. The narrative makes the statement, " There was no room in the inn." How was that? Imaginations have been busy. The inn-keeper has been pictured as a harsh, brutal man, unmoved to the pains of kindness by consideration of the woman whose great hour was upon her. No hint of this exists in the Gospel record. Still it is felt somebody must have been to blame, if not an individual, then society.

The world treated Jesus harshly, in its indifference, in its attention. At the beginning of his life, a manger; at the end, a cross. Humbleness at his birth; humiliation at his death. The Child was ignored, the Man cast out. It was the wickedness of men in one case as in the other. Bethlehem was a part of the wicked world. This affair in the little town grew out of Rome's decree—Rome, arch-enemy of the liberties of

men, who by ruthless operation of her huge war-machine and by tricks of diplomacy had made the nations subservient to her purposes. Cæsar Augustus and Cyrenius—these names are strokes of shorthand to call all this to mind. But Jerusalem must not be left out of account—Jerusalem the holy city. Yet stay! Not so holy. Jerusalem was the capital of Herod the Great; great in war, in diplomacy, in building, great in ambition, unscrupulous cunning, and murder. Jerusalem was not more holy because Herod for his purposes gave her the temple. Here was the religious center of the Jews. Call the roll of the principal classes of men connected with that religion in this heart of its activities. Opposite the name of each class terrible charges might be entered. The sins of the political world and of the religious world were intertwined. It was one world, and that a world of wrong-doing. Bethlehem was tainted with the wickedness of Rome and of Jerusalem. Men came to Bethlehem because of Cæsar's decree, and they brought thither the passions and the plans which readiness or reluctance to be citizens of the Empire begat in them. They were Jews, and the windows of mind and heart were open to the winds of teaching and of feeling which swept forth from that center where they hotly believed men should get the law of life and of worship.

It is customary to dwell upon all this at length in speaking of the inn which did not accommodate Jesus and his mother. The wickedness of heathenism and of Judaism crowded the inn; Jesus was shut out.

But now, without discounting in the least the evil of Rome and of Jerusalem, are we to understand that Luke wrote his simple statement with intent to have us dwell upon such a picture? I think not. Let us use our imaginations to understand the facts.

The inn was crowded, so far as we are enabled to see, by those who arrived before Joseph and Mary. Those who came late had to be content with what accommodations might be

had, poor though these might be. Physically speaking, there was no room for the mother and the Child in the inn. This did not necessarily imply any slight or discourtesy. It was the result incidental to late arrival in a town whither many travelers had been turning their steps. There was no insult intentionally offered to Mary and the Baby. If some one will press the idea of a fault on the part of the inhabitants and the visitors, in that they did not at once put themselves to the discomfort of inferior lodgings for a season to give the best to Mary and the Child, then let it be acknowledged that they acted in ignorance. And their ignorance was not without excuse. There was no sufficient advertisement in the past or in the present to give them knowledge such that Mary's arrival or the birth of her Boy might seem occasion for recognition.

Then too, I see no reason whatever to deny to the folk in Bethlehem a spirit such that I may say there was after all, in a very real sense, room for the Christ-Child in the inn. Are we to suppose that Joseph and Mary were the only couple in that town in whose hearts were real love and true religion? Was Joseph the only man whose fine sense of reverential love led him to seek the best that might be had for the wife and mother, and for the little one? I dare believe there were men glad because they had arrived early enough to secure such accommodations that their dear ones were shut off from discomfort, things needful and fitting were supplied. Was their gladness selfish, ignoble? If their feeling of relief and satisfaction was human, this was not a feature of humanity of which they need be ashamed. For that the husband should love and care for the woman, that the man and the woman should love and provide for the child, this belongs to the likeness of the divine Father in human beings. As far as the filling of that inn of Bethlehem was due to such concern of the natural protectors of the weak for those dependent upon them, the Spirit that was in the Child Jesus was welcomed and found room. As the Man Jesus declared in his great picture of judgment upon

to a king, and departed to their own places, out of the story, for they needed something none could yet obtain. But their science was not prostituted to evil. Their enlarging knowledge could not be commanded or bought by what they recognized as evil. They saw through the mask of jealous Herod and would not play into his hands of murder. Herod was a Hellenist. He used, as far as he could, the art and science of the Græco-Roman world for his pleasure and power. But there was something that dared to refuse him fraternity and obedience though he offered reward or threatened penalty. And that something in men outside of Judaism was an element of protective good-will and nourishing hope in the surroundings of the Child Jesus.

CHINA'S NEW REVOLUTION—ITS SIGNIFICANCE FOR AMERICAN CHRISTIANITY

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EXCEPTION may be taken to the term "Revolution." It may be said the papers are not carrying front-page headlines telling of bloody Chinese uprisings or similar incidents usually attending the outbreak of war. Yet it may be stated that China is today engaged in the most vital struggle in all her long history; and, in her way, is waging the severest battle she has fought in modern times. To those of us who live close to the hearts of her people it is nothing less than a revolution.

I am not thinking of that incessant, cruel, misery-breeding civil strife of her war lords, a strife that touches all of China, blasting the lives of millions, throttling her industry, exhausting her economic resources.

Nor do I mean her banditry and piracy—lawlessness bold enough to wreck and loot a Shanghai modern express train, carry foreign as well as native passengers into captivity, defy the government, and in scorn of the Western powers bargain for a ransom.

These are matters of vital concern for the Chinese whose soul is not dead, but to himself hath said, "My own, my native land." It is not of these I am thinking when I speak of China's New Revolution. Irrespective of all these, there is another thraldom in which China is held today, a thraldom more exasperating than her subjection to Manchu rule; more bitter than the excesses of her war lords and their irresponsible soldiery, more irritating than the fiendish deeds of her bandits, more provocative of feeling, of resentment, of action than all these put together. This is the thraldom in which China is held by the Western powers, and consists in the limitation of her rights, the violation of her sovereignty, the infringement of her inde-

pendence as a free people, imposed upon her by those powers. This is to the Chinese his real degradation, the bondage that galls his very soul. And making due allowance for all other phases of China's unrest, it can be said China is today rife with revolt against this foreign oppression.

I want you to see how this has come to pass.

The revolution of 1911 accomplished the overthrow of the Manchus and set up a Republic in name. It failed to accomplish that most hoped for, a united China under an honest and able government. By reason of the lust for gold and power civil authority was subjected to military power with consequent loss of responsible central government, and the tide moved steadily toward that state of disorder that has prevailed the past decade. While officials played politics, repeatedly selling their country for gold, and the militarists fought each other for power; while business, harried by the military, fearing for its very life, took the way of non-expressed interest in state affairs, and apathy of helpless bewilderment held the masses, there was one group that sensed the situation and in whose hearts burned the fire of real concern for country. These were the students. For some years now they have been working to enlist the people as a whole in the task of saving China.

Schools came to conceive their primary task, not to impart knowledge so much as to inculcate patriotism. Even primary schools must have their uniforms, their band, their flag, a national flag, and banners. Every holiday was a gala day for arousing the people to think of country. There were parades with drums and horns and cymbals, with flags and banners and speeches. The thousands of students of our own Chaochowfu, gathered by schools in the public square to be organized into one of these great parades, offered a most imposing sight, whose significance could not fail to impress any but the most shallow-minded. Every occasion in any way touching on the national situation became capital for the students. In

season, out of season, they kept the appeal for patriotism before the people. These at first indifferent, became amused, then curious, then interested, and in time became converts to the students' cause, if they did not always approve of their methods.

Now it is an exceedingly difficult thing to move the Chinese masses to action. The 1911 revolution had its measure of success rather from the weakness of the Manchus than from the strength of the revolutionaries. It failed for lack of public opinion. The program of overthrow of the Manchus and setting up a Republic lacked tractive power sufficient to draw China's masses into action. Even now it seems impossible to line up Chinese sentiment in China's behalf against her bandits and militarists. No domestic appeal seems able to raise the zeal of the masses to the point of inaugurating a patriotic movement. But the fires of racial antagonism are easily lighted, in China as elsewhere. Finding it a fact that China had been shorn, and was increasingly being shorn, of her sovereignty, her independence, and her posssessions by foreign peoples, appeal to the people was made. Orators on international relationships went forth by the thousands. There also were the greatest parades, the highest enthusiasm. Street walls were placarded out of all recognition. Hand-bills were distributed by the hundreds of thousands. The burden of the cry was: China's inalienable rights have been taken and are being held from her by the Western powers. It is wrong, it is unjust, it is unbearable; and, it is unnecessary to a united China. Arouse you, arouse and unite, you sleeping factious Chinese! And they aroused themselves. China is now moved and is moving as never before.

You have heard of these students. And have the reports been unfavorable? Most likely. There is much to their discredit. They have acted foolishly time and again; they have numbered bad ones among them; they have been lawless at times; they have been guilty of outrages; some have sold them-

selves for money; on occasions they have been so wild and high-handed they have enraged the very people whom it is their fondest hope to arouse and lead. Just recently seventeen of them paid with their lives for their unbalanced enthusiasm in the City of Peking. But on the whole their ideals have been worthy, and they have been true to them. Furthermore, they have succeeded. They have aroused the people and won them to faith in the students and their movement. They have stirred them to the emotion of regard for country. They have awakened them and created within them a new way of thinking.

Thus largely through the endeavors of the students we have in China a great nationalist movement. Reports that it is antiforeign, antireligious, antichristian, that it is Bolshevist, are but part truths. For reasons that may be given it may take the form of any one or all of these; indeed, it is taking the form of all now, but as a movement it is vastly more than that. It is nothing less than a great nationalist revolutionary movement. It is popular and growing more so; it is intelligent and becoming better informed; it is sensing its power and becoming aggressive and insistent; it is not well balanced, and may become fanatical; it has been passive, but is becoming active, with strong tendency to violence. It is the cry of a great people for national freedom, national sovereignty; for the privilege of exercising their natural right of self-determination. It is China's declaration of her right to independence. Such is the spirit moving in the hearts of millions of the Chinese today.

Now to the spirit of revolution with marshaled forces add the fact that to attain their independence these forces have come into violent conflict with those holding the mastery over them, and we have a real revolution. It is not a rebellion; for the Chinese have set their faces to the light, and they will not go back. It is now complete national independence or, perhaps, chaos.

I said there had been open conflict. Just as the leaders laid eager emphasis on international relationships to promote a zealous patriotism, so they welcomed, if they did not actually plan, an occasion for that patriotism to become aggressive. That occasion was found in Shanghai the 30th of May, 1925. In a Japanese-owned cotton-mill employing Chinese labor, a Japanese guard shot and killed a Chinese striker. In a great outburst of resentment the students espoused the cause of the strikers. A big parade staged to solicit funds for the strikers brought the paraders into conflict with the municipal police, a body entirely controlled by foreign influence. The paraders were fired on, and a number killed. At once wires flashed the news all over the country, and China was aflame everywhere. More or less similar occurrences took place at Hang Chow and Canton, and on a smaller scale elsewhere. Resentment was most tense, and feelings the bitterest. China's patriots among all classes went wild with rage, rage all the more intense because conscious of weakness, rage that blinded reason and deadened the heart to sense of truth.

The dragon had been prodded too far. In defense of its right and to gain its freedom, it smote back—not with arms, for by bitter experience the Chinese have learned the superior power of the Westerner to slay and kill—but by agitation and the boycott. All relations should be severed with the guilty peoples. British and Japanese shipping stopped over night. Their merchandise was banned and their nationals boycotted in their homes. Employees struck, servants either left voluntarily or were forced to leave, merchants were forbidden to sell them supplies. Their movements were impeded in every way possible. Missionaries had to leave their homes. Pupils in mission schools, even in colleges and universities, left their schools vowing never to return. The significant thing to remember is that it was not a riot, but a revolution. Some designate the incidents of conflict mentioned as riots. No less a riot was the Boston Tea Party. The subject of popular,

heated discussion changed quickly from these incidents to China's bondage to the West. And the demands and appeals have been, not for indemnity for the few lives lost, but for freedom. It is not right these several minor wrongs, but right the one big wrong, China's subjection to foreign domination and control.

1925 witnessed the birth of China's spirit of real patriotism. I dare not prophesy the course events will take. Of one thing I am fully persuaded: the movement will not die. Mr. Arthur Rugh, Y. M. C. A. secretary in Shanghai, six hundred miles from the place of my own observations, says, " China longs for national power as blind men long for light." Get that idea, carry it with you. Visualize that great people. See the great movement sweeping over them. Note the intensity of feeling. Mark the conflict with Western armed men. Hear that plea from thousands, yea, millions of voices, for right, for justice, for freedom. And remember these words, " China longs for national power as blind men long for light." Such is the character of the Revolution with which all China is stirred today.

The cause back of all this is a double one. There are two primal elements in it. The first is China herself. As you will find revealed in her history, China is in a measure responsible for the situation in which she today finds herself.

For three thousand years before China came into contact with the West of the present she was mistress over all her part of the world. Up to the middle of the 19th century A. D. she deemed herself the one civilized people; all others were barbarians, none of whom might deign to come within the Celestial Empire except as a subject people bearing tribute. Not for the little span of our national existence, but for twenty times as long, seven times as long as America has been known to Europe, China held sway over all she surveyed. Give Americans rule over all our world for five hundred years, and what would we become? And we have the gospel of Jesus

Christ. Inevitably China became proud, self-sufficient, arrogant. And when three hundred years ago the West knocked at the door of the Celestial Empire and asked for international relationships, China promptly replied, "No," emphatically, haughtily; the dragon, proud, superior, would have nothing to do with the inferior peoples of the far West. China's arrogance shut the door in the face of the West begging trade. In this spirit of exclusiveness we have the first element in the cause for things as they are today.

The second element of that cause is Western commercialism. China's first contacts with the West were on the basis of trade. If the Westerner found the Chinese resolved to live unto themselves, the Chinese found the Westerner the embodiment of determined intention to associate. In pursuit of trade, the West refused to allow China to live to herself. Indeed, the West followed the policy of going the limit even in the use of force, to compel the Celestial to open his doors, to associate, to trade. Moreover, he did so on the unyielding demand that all dealings should be on the basis of equality, at least with no inequality for the foreigner. Add to this the fact that in the early days the traders and officials were hardly less arrogant than the Chinese, that in large measure they were supercilious and domineering, that their dealings were in shameless disregard for righteousness, justice, kindness, truth, the rights of weaker peoples, and you perceive how commercialism is the second element in the cause of the troubles to-day.

We will leave the Chinese to consider the seriousness of the assumption that a people can live unto itself, and prosper and endure. In deep anguish and chagrin they are finding the answer to that question. Our task is to know the part we, the West, have played in carrying out that policy of determined intention to associate and trade.

What are the facts? Briefly stated they are these: Intercourse, whether or no, has been our program; superiority, our bearing; condescension, our manner; gain, our aim; force, our

method. Shameful has been the treatment accorded the Chinese during the past one hundred years by the so-called Christian nations. There are bright spots, many of them, spots the Chinese by the thousands recognize and praise. But on the whole the picture is dark. Charge China in full for her arrogance, her exclusiveness, her evil deeds, and still the burden of responsibility for the turmoil today is on the West. To secure the opening of the closed door, to attain recognition of equality, to obtain and insure the right to trade, to make safely possible the preaching of our Christian message, China has been tickled, deceived, brow-beaten, threatened, warred upon. And when warred upon and found defenseless, she has been mercilessly exploited.

Portuguese were the first traders. They made three settlements and were more or less welcome. But they treated the people so badly the Chinese rose up and drove them out of all places but Macao. That is now a wicked city, under the Portuguese flag, on Chinese soil. It is the Monte Carlo of the East. A Chinese recently offered $1,200,000 for the gambling monopoly. What a wonderful expression of the higher Western civilization!

Spain captured the Philippines in 1543 and so massacred the Chinese there, that Spaniards have never been allowed to settle on the mainland of China.

Russia has been the aggressor on the north, and has fought China over questions involved in her movements Chinaward.

England waged two wars in the process of obtaining the right to trade, called the Opium Wars. The Chinese government was compelled to legalize trade in opium and to cede a part of her domain, the island of Hong Kong. Later a larger section of the mainland had to be given to make secure what was taken at the first.

Japan fought China in 1894, the war growing out of China's attempts to guard Korea and herself against Japanese

aggressions in Korea. More of China's domain had to be given to stop the war.

Germany made the killing of the two missionaries the occasion for shaking the mailed fist, and China had to yield a 99-year lease of one of her finest ports, and mining and railroad rights in a whole province.

A period of shameful aggression set in which actually looked to the dismemberment of the nation.

Forced to submit to such humiliating insults to her sovereignty, such restrictions upon her independence, is it any wonder China gave the world the Boxer uprising in 1902? The marvel is not that it came, but that it was so long coming and so quickly suppressed. It was suppressed by Christian nations, America among them, some of whose soldiers burned, looted, and raped in Peking, as China's despised military do today. It was suppressed, and China was bound by treaty to keep the peace with her kindly neighbors; but in that treaty were forged chains which held her in the bondage against which she is in revolt today. It was suppressed, but the fierce fires of anger, of rage at injustice, and of revenge were not quenched, nor the Chinese injured sense of the rightness of things pacified. It was suppressed, but the deep causes anything but cured. The following twenty years witnessed acts of the West, more polite, more deft, perhaps, but none the less a menace to Chinese sovereignty and freedom; culminating in the famous brazen Twenty-one Demands. Then in the dark night of the great war, an ally demanded of China that she officially sign away her hope of independence and acknowledge herself a virtual colony of the Mikado's Empire. Out of these experiences the Chinese (and whatever we may say of them they are sincere in this conception) conceive of the Westerners as those who as seekers of trade on a basis of equality, have become overbearing, arrogant, contemptuous superiors whose aim is to acquire all of China they can get and to exploit selfishly what they cannot acquire. With this conception a con-

viction, and well justified, China challenges the right of the West to dominate her, and demands that aggressions cease and deep wrongs be made right.

Such is the underlying cause of the great movement shaking China today. Even so brief a statement of it as this would not be complete without reference to the specific features of China's subjection to Western powers at the present time. Briefly enumerated they are: Loss of territory; territory ceded under compulsion on account of disorders for which China was not wholly responsible; loss of real, though not nominal, jurisdiction over other large parts of her domain. Concessions to foreigners in the form of settlements, such as may be found in Shanghai, Peking, Hang Chow, Canton, and elsewhere; sections of Chinese soil over which float foreign flags, which are wholly under foreign control. Concessions in the form of special privileges, such as mining and railway rights, entailing a degree of loss of sovereignty. Loan agreements wherein spheres of Chinese sovereignty are mortgaged as security for money loaned. Forced unequal treaties granting special rights and privileges. Extraterritoriality, under which foreigners living in China are under the control of their own governments, and so free of Chinese control. Forced tolerance of the introduction and propagation of religion and the protection of Chinese converts, together with the right to conduct educational work independent of Chinese educational authorities. The existence of foreign land forces on Chinese soil and naval vessels on her waterways. (Just recently our own government let the contract for six new gunboats to ply the Yangtse.)

Essential control of China's foreign customs, that is, the right to determine the amount of duty imports shall pay is in foreign hands. The significance of this can be seen in the fact that whereas Japan assesses a duty of 355 per cent. on tobacco China can collect only 5 per cent. While the British collect 15s 2d. a gallon on spirits, China may charge only 4½d.; and while

America assesses 75 per cent. on drawnwork, the product of miserably poor women, America's products go into China under only a 5 per cent duty! The explanation of this inequality is China's lack of customs autonomy, a sovereign right withheld from her by thirteen powers, of which the United States is one.

These are the main features of China's subjection to the West today. They measure our responsibility for her great unrest. They are wrongs, and the spirit of China is fast becoming militant in the determination to have these wrongs righted.

From this brief study we find the movement in China today a Revolution. What is the significance for us?

The significance may be seen in what China is today: a country larger than our own, with great natural resources practically untouched; a population numbering one-fourth the world's inhabitants, with native worth second to that of no other people, and a history of wonderful achievement;—this people changing incredibly fast, believing in their high destiny, conscious of a just cause, suffering keenly great injustice, awakened, rapidly coming into solidarity under the leadership of a host of leaders, many of whom are ill-advised, erratic, vengeful, unprincipled, ready to fight fire with fire. We may laugh at China as a great power. It is time to think soberly. In 1925 in North China alone 50,000 men laid down their lives for the utterly unworthy ideals of the militarists. What kind of sacrifices will China be capable of when once her masses have really become responsive to the appeal of patriotism?

The significance may be seen in the possibility of the situation going from bad to worse until a state of anarchy and chaos results. While the movement in China is not Bolshevism, the Bolshevists are doing their best to make capital of conditions. They urge the student leaders to excesses. They add fuel to the fires of antireligious and antiforeign propaganda. They urge that the Chinese should join with Russians and Indians to free the working peoples of the world. The

party allied with them has now gained control of our province, and an adjoining province is threatening to go the same way. In her struggle for freedom China will not go back. Closing the way ahead may drive her into atheistic anarchy. If hopes are disappointed there may come a great uprising against the West in a spirit of fatalism. The picture of China's millions going forth on a rampage of desperation is anything but attractive.

This great movement has deep significance for us commercially. Western business faces an uncertain future. Established and maintained by force, it has aimed at gain, without due regard for justice to the Chinese. It has put the perpetuation of itself ahead of consideration of the rights of the Chinese as a people. For the more part it is ignorant of real Chinese sentiment and feelings, of the depth of emotion stirring China today, and where cognizant of this, unsympathetic. It spread itself in a magnificence that for years dazed China's millions who exist rather than live, and now has aroused them to angry and envious emulation. The mind of the Chinese has changed. Submission has given place to self-assertion. There prevails a growing determination to supplant as rapidly as possible foreign business with Chinese enterprises. Commercial exploitation has been dealt its death-blow, and Western business is warned to deal with Chinese as equals or to get out. A new day of commercial relationships has arrived. The Chinese must be allowed and expected to make normal industrial and commercial development, and to require that business dealings be on the same principles that prevail elsewhere internationally.

For America, the situation is most significant. As a people we have had the respect of the Chinese as no other, perhaps, has had. I note it over and again as I mingle with the common people. They believe in us, in our character, our fraternal spirit, our good-will; they have taken as genuine our professions of concern for weaker peoples. They study our

history and revere Washington and Lincoln as heroes. They have conceived of us in some measure through the terms of the Christian message preached among them. They marvel at our material development, using and praising the products of our industries. But today we are being weighed in the balances. Awakened China finds us a party to the regimen that involves her loss of sovereignty, that degrades her as a people, and has subjected her to commercial exploitation. Today in her great struggle for her national rights she has not found us as a people concerned or even really sympathetic. On the contrary she finds our official representative at the Tariff Conference talking of our being willing to "allow" China to increase her customs duties from two and a half to five per cent. over present rates, and no more than that for that is "all the traffic will bear." Inevitably China is in doubt about us. She is questioning our much talked-of altruism and we are fast falling in her esteem. It is a serious time for our commercial interests. A selfish policy cannot but bring loss in the end. China will certainly come into her own, and will almost as certainly reward in kind those who play upon her life at this time of her national renewal. Let American business show due regard for China's rightful national aspirations, evincing a willingness to help in their realization; let it manifest a desire for only such relationships as will be mutually and proportionately profitable, let it deal justly and as with equals, and it will find the better day.

But the greatest significance this movement has for us is in the moral and religious sphere. In this realm we have set ourselves as the teachers and leaders of the East. We have made large investments in life and money to win the East to the Christian way of living. We have proclaimed a superior civilization and culture, a finer morality, and a deeper and more vital spirituality. In a way, that claim has been acknowledged, and we have been looked to as a people of high ideals and broad spirit, blazing the trail to a higher destiny

for all mankind. Multitudes in China have been thinking our thoughts after us, and getting from us inspiration for thinking new thoughts themselves. We have at least faced the possibility of becoming the moral and spiritual leaders of a large part of the human race. In the light of this great movement in China today we are being tested and scrutinized. Our teachings and professions are being reviewed and our actions noted. In the great struggle for liberty we have been appealed to for sympathy and help. If we put trade above justice and gain before right, as we may do under political leadership, we shall most surely fall from our high pedestal, and the moral leadership of the East will pass from us.

The hour has struck. New policies and methods are demanded of the realm of religious activity as well as that of politics and commerce. Missionaries have been appealed to to disavow their special privileges under the old treaties and to stand fully and firmly for justice and the Chinese rights, even if it brings conflict with our own government. Life must be lived true to the message preached, or they may as well withdraw. Missionary activity has been largely mistaken for political propaganda. In some quarters, aggressive opposition has developed, aiming to bring to an end all missionary educational activity. In instances missionaries have suffered violence and property has been seized. Wide-spread is the teaching that religion is but superstition, that religious workers are either parasites or political propagandists, and that China's one hope is material development and dependence on force. There is a host of such teachers. They are sincere, zealous, persistently active. They are keen in understanding and able in portrayal of the failure of religion in Western civilization. Not since its inception has the missionary enterprise faced in China a more insistent challenge. We may thank God the Chinese mind has not yet accepted this teaching of its leaders. It is yet neither antiforeign nor antireligious. But it is patriotic, tending towards violent intolerance of inter-

ference with national rights. It is investigative, insistent on reality in religion. The divinity of Christianity is our assurance, the actual practise of it in all our life is our hope. Let the spirit with which the West has dealt with China during past years prevail now, and the way cannot but lead to war. Let the Spirit of Christ really dominate us in word and deed, meeting passion with patience and violence with good-will, and the New Revolution that now threatens the very foundations of our Christian work will be to the praise of God and to the coming in of the kingdom of peace and good-will of our Lord Jesus Christ.

THE CONTRIBUTION OF SOCIOLOGY TO THE MAKING OF THE MINISTER

Professor ARTHUR E. HOLT
The Chicago Theological Seminary, Chicago, Ill.

My father-in-law had a wise saying to this effect, " If we had some ham, we could have some ham and eggs, if we had some eggs." If some one will tell me what kind of sociology he has in mind, I will tell him the contribution which it will make to theological training if he will tell me what kind of theological training he has in mind.

I am going to ask for the privilege of interpreting my topic to this extent. Is it worth while to train theological students to observe and scientifically evaluate their own experience and the experience of church people and the corporate church where these people and this institution come in contact with social forces and social agencies. In other words instead of teaching them sociology, is it worth while to teach them how to think accurately about their own social experience? To this question I think only an affirmative answer can be given. To emphasize the necessity of it will be the burden of my paper.

I can think of at least five different areas of church experience in which, if a student should be taught to do some accurate social thinking, it would make a contribution to his workmanship. The first is in his capacity as an organizer and extender of the corporate church.

The student is the prospective organizer of a church; a church is made up of people; people are subject to the laws which govern the shift of populations. Only as one understands the underlying laws which govern those shifts, will he be able to understand tendencies in his work which act and sometimes seem like high waves which bear him on to success, or like an undertow which drags him down to failure.

Let us take the way population shifts often determine the

growth and planting of churches. We are seldom willing to give ordinary names to these tendencies in the church, but we would be better off if we were more frank.

When I lived in the South I often heard men discuss why the Catholics were not stronger there. I have heard many reasons, but I never heard any one give what I think is the real reason, namely, that the Negro works for a wage which makes the South unattractive to the worker from Southern Europe, and as a result, the Catholic has not gone there. All of which demonstrates the foolishness of the members of the K. K. K. which undertakes to hate the Negro and the Catholic at the same time.

I think the laws which govern population shift throw a good deal of light on the relation of labor to the church. A great many people tell us that it is because of some ethical apostasy of the church that labor has left the church. I think the real reason is that *Protestants for a while stopped laboring.*

Some time ago I stopped at a silk-mill in a town in Massachusetts. I attended a Congregational church, and I noticed on the church folder that a reception would be given on the next Wednesday night to the workers in the silk-mills who had come to that town during the last year. I remarked that I thought it was the Catholic Church which could give a notice like that and expect a response. " Five years ago," the pastor said, " that would have been true, now," he said, " we will give the reception, and we will have a crowd."

Statistics show that present immigration from Europe is overwhelmingly Protestant, and in addition to this we have in Chicago 200,000 laborers who have recently come to that city who are recruited from the Protestant areas of the South. They are filling some of our largest churches with two services a day. One such church has 12,000 members. If their skins were not black you would call it an epoch in the religious life of America. American industry and American religious life are inextricably bound up together, and instead of labor

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having quit the church you have a religious condition in industry which is like nothing so much as a four-layer cake. At the top are the managerial forces, which are Protestant. Below that is a foreman group, often Catholic. Below that is a labor group, quite largely Jewish, and at the bottom, as a result of the new immigration law, we are gathering a new layer quite largely Protestant.

Again there is a relationship between population growth by birthrate and growth in church-membership. Sociologists tell us that the areas of surplus population through a high birthrate are in the rural South and Middle West and in the industrial areas of our large cities. In the suburbs and around educational centers we have our race-suicide areas. Now there are certain churches which delight to function largely in race-suicide areas, and yet they are always going to the theology departments of the Seminary to find out why they do not grow. How often we hear the reasons attributed to theological aberrations of these denominational groups. If they would go to the sociology departments they could get more light on the subject.

But there is another realm in which population growth will throw light on church problems, namely, in the relation of church growth to ecclesiastical reputation.

But this matter of population shift becomes more than a matter of intellectual interest when it comes to maintaining the morale of our Protestant clergy. It is a matter of common knowledge that when a church has the population shift with it, the pastor has an easy time; when the population shift is against a church, the pastor has a hard time. For instance, country people move in and city people move out, and you have in county-seat, town and residential suburbs, churches which always make a good showing. The shepherding of ecclesiastical catch-basins in county towns and residential suburbs is a much deserved privilege by Protestant clergy. They are called successful pastors, and we elect them to positions of national

honor. They are pastors of successful churches. A successful church is a church which gives a great deal of money to missions, but to which other churches have contributed most of its members. Now with the same eagerness with which the clergy seek churches which have the population shift with them they avoid the churches which have the population shift against them. Here they know they will be known as unsuccessful pastors. In other words, our clergy develop the ethics of real estate men and ride the waves to success, or are dragged down to failure. Now I am not blaming the church which has not a more statesmanlike way of meeting population shifts. No individual minister and no single church ought to bear the burden of population shift alone. It should be met by the corporate strength of the church. The pastor who has the population shift against him should have as high honor, as large an equipment, and as high a salary as the church which has the population shift in its favor. I believe that our missionary societies ought to change their names and be called equalization societies, and that they should guarantee that the corporate strength of all the churches is back of each church. Our present system has little of statesmanship in it, and Protestantism is playing the game of "To him that hath shall be given," which is Biblical but not Christian.

There is no more urgent call at the present time than that the church should study the laws governing the growth of population shifts and the influence these laws must have on all phases of ecclesiastical statesmanship.

I want now to speak of the contribution of a study of social situations to our methods of evangelism. I can illustrate it best with reference to the work of our gospel missions. In every city you will find a certain number of missions like the Pacific Garden Mission, the Seaman's Friend Mission, or the Bowery Mission, which carry on a work among the detached individuals who drift in and out of our big cities. In Chicago these mission centers are where the migratory

workers live. Now, to most people, the people who come to these missions are just people without social history or social future. As a result the work of these missions is far less effective than it might be. A study of the social history of the migratory labor will give an entirely new meaning to these missions. It will show that they are dealing with men who for various reasons have lost the stabilizing effect of home and neighborhood. If the work of the mission is to be effective, it must guide these men back into some kind of more permanent community life; or if they are to remain migrants, they must be taught how to migrate without losing their standard of living.

One of the most tragic facts in modern society is that our labor forces are becoming increasingly nomadic, and so far we have done very little to take the hazard out of their migratory existence. Here is a contribution which social study can make to evangelism by making evangelism socially wise.

Another contribution which social study can make to the training of theological students is in the realm of religious education, especially of ethical education. Religious education has organized largely around what it calls the Epochal Age Groups. We know what changes come in the boy's mind because he is adolescent, or what comes to his mind when he becomes an adult. We have not yet assessed what goes on in his mind because he works in a steel-mill or a factory. And it is in this connection that we see the contribution which social study can make to social ethics. Herbert Jump coined the phrase "The church which walked like a business man." I suppose he meant a church which knew how to walk knee to knee, shoulder to shoulder like a business man; which knew his temptations, his sins, and his virtues. I liked the phrase, and I carried it even into other fields. I said that a church should know how to walk like a student, a farmer, a laborer in a factory. One man came to me one day and said he had a church alongside the State house—did I think he should have

a church which walked like a politician? I said that if he did, some politicians would probably change their gait.

Now if the church is to form a working alliance between Christian ethics and vocational ethics, the social sciences will have a distinct contribution to make.

Another major realm in which the social sciences can make a contribution to the church is in the realm of her ministrations of mercy. It is an interesting fact that the major social evils have not changed much in three thousand years. Isaiah lists: Poverty; the handicaps of blindness, etc.; imprisonment, and sorrow.

Southard and Jarret list: Vice; ignorance, disease, lack of legal justice; poverty.

E. T. Devine in *"Misery and Its Cause"* lists: Homelessness; friendliness; sickness; loss of opportunity to work.

Here is a field in which the churches have always labored. In a city like St. Louis the church carries half the burden of practical philanthropy. Are our theological seminaries preparing the ministers to make the peculiar contribution which religion can make in these situations?

At the present time there are over three hundred hospitals established by the church, and all of them majoring on a ministry to the body. Only one is attempting to minister to the mind, which is the realm in which the church is most interested. The last realm in which the methods of the social worker will make a contribution to pastoral training is in the realm of what was formerly known as pastoral work. It is rather interesting that it seems to have been the social workers who have pioneered in this new type of work with the individual. They say that you never know the final fact about a social situation until you know what effect it has upon individuals. You can never tell whether poverty will make or break a man until you study the man himself.

Now if an adequate social thinking will enlarge these five realms of church leadership, how ought such work to be organ-

ized in the seminary? Evidently no one department is charged with the necessity of looking after all of this interest. It is a point of view, an emphasis which must obtain in all those departments which deal with the ongoing church life of the present.

I have three observations which I wish to make in this connection.

The first observation calls for a better and more thorough grounding of the practical departments of our seminaries in reliable scientific observation and evaluation of the present experience of the church and its people.

It is an interesting fact that many universities will give credit for work done in the historical departments of our seminaries, but will not give credit for work done in the practical departments.

I think the reason is not hard to seek. The historical departments have a technique of research, they have original documents, they have their libraries, they have a certain body of assured results. The practical departments have none of these. Outside of one or two special ventures in the United States not connected with seminaries, we have no research projects in present-day church life. We have very few libraries which major on the present experience of the church. Some time ago a friend of mine asked the librarian of a theological seminary for a modern atlas; the librarian replied that a seminary library was not supposed to contain a modern atlas; these could be found only in the university library. Has not the time come for a new day in the practical departments of our seminaries when they shall be as thoroughly grounded in methods of research, in a body of original documents, in a developing fund of assured results, as are those departments which are studying the past experience of the church? Until this is done theology will continue to be classified with archæology. During the past winter a professor was reprimanded by the business committee of the board of trustees for recom-

mending the binding of a small bundle of modern newspapers to be placed on our seminary shelves. I am quite sure that if the newspapers had been two thousand years old they would have thanked him publicly at commencement time for his valuable contribution to the working equipment of the seminary.

BAPTISTS AND THEIR WORSHIP

The Late Professor EUGENE EDMOND AYRES
Crozer Theological Seminary

All through the ages there were doubtless some to protest against the dramatic and scenic conception of worship. A few names have been preserved to us of men and of sects who taught the "heresies" that the Baptists of the seventeenth and eighteenth centuries were to teach. Peter of Bruys was burned A. D. 1126 for some such heresies. It is gravely charged that he taught that "temples and churches should not be erected, since equally in inn or church, in forum or temple, before altar or stable if God is invoked, he hears and answers those who deserve it."[1] His followers were charged with opposition to the singing of hymns and making of crosses and other concomitants of an idolatrous worship. One of the heresies of the Waldenses was that they called church singing "an infernal clamor." It was perhaps their violent protest against the singing of the Latin hymns by the clergy to the congregation. Luther championed the cause of congregational singing, while he was willing to compromise with reference to the other features of the service. His insistence upon congregational singing eventually wrought a great change in the whole character of the church service.

But our Baptist fathers were more radical than Luther. They denied the right of any body of clergy to preach down to them from above, or to sing down to them or to pray down to them. They had preachers, but their preachers were mere spokesmen of the congregation and were expected in their preaching to lead the people in their religious meditation. Indeed any one might speak or pray or sing if in so doing he was not out of harmony with the spirit of the little family. What was said in prophecy or prayer was supposed to be a

[1] Vedder, "History of the Baptists," p. 113.

sincere expression of personal experience; but only of such personal experience as a sympathetic member of the brotherhood could have. The minister had no authority to teach or to admonish except such as his equals were willing to confer upon him. In other words, our Baptist fathers could admonish and exhort and teach one another, but they resented violently the assumption of any human authority in religious matters outside of themselves. Their worship was therefore entirely expressive and not at all impressive. The people came together for common prayer, common expression of common hopes and joys and fears. It was a complete reversal of the position of the Catholic Church. There the primary aim was institutional, and only secondarily ethical; therefore baptism came first and ethical training later; here the primary aim was ethical and spiritual, and the institutional idea was entirely subordinate; ethical training came first and baptism later—in fact, ethical training was the primary consideration to the end of life. How carefully those Baptist churches watched over the behavior of the brethren! How strict their discipline was! No moral laxity was treated with indifference. It is astonishing to read how our fathers and mothers were held responsible for any careless business transaction, any idle gossip, anything whatever that might even appear to be unbrotherly or unworthy of followers of Jesus. And what is more astounding to us is the respect these independents had for the opinions of their brethren. And this continued in Baptist churches until quite recently. In 1848 a member of the Third Baptist Church of Providence, Rhode Island, made some unkind and unjust remark about one of his neighbors. The matter was reported to the church, and the sinner confessed his fault and asked the forgiveness of the church, which was granted. But he was penalized; he was forbidden to exercise his gifts in church (to speak in the church meetings) for six months. He was then set free. There were hundreds of such cases.

Our Baptist fathers stood for the spirituality of the congregation; not for the pharisaic superiority of the clergy, but for the genuine spirituality of every member of the church. This is the key to their history and the explanation of many curious features of their worship. Their opposition to fixed forms of prayer had its origin not in mere prejudice against the customs of other religious bodies but in their conviction that worship ought to be expressive, and not impressive. To boast of the superior beauty of the prayer-book service as do some thoughtless young persons even in the twentieth century, was simply to condemn it in the estimation of a Baptist; for his very soul had risen in revolt against the identification of public worship with religious entertainment, or mere esthetic enjoyment. His protest was not always logical; he did not always apply his principles consistently. The book of Common Prayer may be used in all sincerity by the whole congregation for expression instead of impression. The extemporaneous prayer may be far more dramatic, and may attract more attention to itself or to its author than that of the prayer-book. The most formal, the most artificial in construction, the most heartless prayers ever offered, the most offensive to the religious sense, are undoubtedly some of our extemporaneous prayers. A congregation is not always in a praying mood. Very few preachers, perhaps not one in a thousand, can always bring himself into a praying mood. In such circumstances the prayer-book has certain distinct advantages. Some of our fathers were not unaware of that fact. In the *Baptist Magazine for* 1817, p. 47, we find an editorial giving advice to young ministers respecting public prayer. The writer says,

> A meretricious rhetorical style is not the natural language of the heart, but the artificial language of the head and the play of imagination, and is therefore utterly inconsistent with the simplicity which accompanies a state of devotional feeling.

He then warns young men against studied attempts to vary their phraseology in prayer and adds:

Where there is spiritual fervor one will frequently use the same words, phrases, and sentences. Some pray so that you may know as well as in *The Book of Common Prayer* what is coming next. An affectation of novelty and fastidious delicacy should be far from you.

The insight of this Baptist teacher of a hundred years ago is admirable. An extemporaneous prayer has no advantage over a printed prayer if it does not more intimately and adequately express the moral aspirations and religious feelings of the particular congregation in which it is offered. *The Book of Common Prayer* is more congruous to the democratic ideal of worship, more in keeping with the Baptist conception of worship as congregational expression than the eloquent and impressive prayers of a Joseph Parker or a Henry Ward Beecher. It is sometimes asserted that the world can never be converted by fixed forms of prayer, nor by the men that habitually use them. But there were undoubtedly some fixed forms in the third, the martyr century. It is a question of sincerity rather than one of phrases. When prayers of any sort are used because of their supposed artistic excellence they minister to hypocrisy rather than to moral health. It was precisely on this ground that Ruskin, himself a member of the Church of England, criticized the attitude of English churchmen toward their *Book of Common Prayer*. He denied that its language was beautiful, declaring that it contained the faultfullest and foolishest English in the whole compass of English or American literature. In the Litany he says word and thought go wild together.[2] And yet Ruskin insists that if the people are taught to use the liturgy rightly and reverently it will do them good. For thirty years in his travels Ruskin read these prayers regularly to his servant and himself. In other words he thought of the liturgy as being a poor thing and of doubtful value if used for impression, but helpful if accepted as a sincere expression of religious experience. Religious insincerity in the use of any form of worship is fatal. "One hour in the

[2] "Letters to the Clergy," p. 345.

execution of justice is worth seventy years of insincere prayer." Religious and artistic sincerity are perhaps never present at the same moment in the same mind. One might go a long distance to hear Booth recite the Lord's Prayer in a theater and feel well repaid, and still deny that the performance had any suggestion of worship in it. According to the consistent Baptist view, the lecture platform and the schoolroom are proper places for instruction where teachers can speak as individuals with such authority as their special scholarship may give them. The theater is the proper place for great dramatic representations, secular or religious. The concert hall is the place for the music of impression, which is another way of saying, all artistic music. Worship is something distinct from all these things. This was undoubtedly the view of our Baptist fathers.

Their attitude toward music is particularly instructive. In most Baptist churches in the seventeenth century it appears that no music of any kind was used in public worship. Music was known to be an art and was commonly used for impression and for entertainment. It could not be so used in Baptist churches. Even the most godly singers would not have been permitted to introduce singing as an impressive element in the service. This would have set the musicians apart from the congregation. Singers were not forbidden to use their gifts of song as members of the congregation if they did so spontaneously and extemporaneously. Grantham wrote of the Baptists of 1678:[3]

> They held that such persons as God hath gifted to tell forth his mighty acts, and recount his special providences, and upon whose hearts God put a lively sense of present mercies should have liberty and convenient opportunity to celebrate the high praises of God, one by one, in the churches, and with such words as the nature and the matter and present occasion requires, so that they may be able to keep to the language of the sacred Word, and as near as may be to the methods of those hymns and psalms used before him by holy writers of the Scriptures. Thus he that hath a psalm becomes a useful minister in the house of God.

[3] Quoted by Norman Fox, *Baptist Quarterly*, 1877.

We do our fathers a great injustice if we fail to see that their apparently absurd opposition to music was due to their jealousy for the spirituality of the church. Congregational singing was condemned because of the presence of unspiritual men and women in the congregation, who might be tempted to sing with the devout and whose participation would be insincere. It is almost impossible for us to understand how seriously they took their worship. The writer of this paper knew a few years ago a distinguished Baptist scholar, a professor of physics in one of our leading colleges, who in private conversation earnestly objected to congregational singing on this ground. Toward the close of the seventeenth century the practise of psalm-singing was introduced in a few Baptist churches. Benjamin Keach was particularly active in the advocacy of congregational singing and introduced the practise into the London church of which he was pastor. This caused a division in the church, however, and the Maze Pond church was organized by those members of the Horsleydown who disapproved of the practise, 1691. For forty years the Maze Pond church maintained their service without music of any kind. They afterward became famous for their congregational singing.[4] Elias Keach, a son of this musical enthusiast, was the founder of the first Baptist church in Pennsylvania, 1688, and probably brought with him to America some of his father's musical heresies. Before Keach's arrival, there had been a dispute of many years' standing on the subject of singing in the First Baptist Church of Newport, Rhode Island, where some were in favor of congregational singing as early as 1656. Singing was not introduced there, however, until 1726, which was about seventy-five years earlier than in most churches. In America as in England it took more than a hundred years of discussion and of experimentation before Baptist churches in general yielded to the inevitable. For a long time in some churches psalms were sung only at the communion service.

[4] Cf. "Fifth Annual Letter of Association of Baptist Churches in London," p. 9.

For this there seemed to be Scriptural warrant, and perhaps less danger of participation by the unregenerate. In some churches a psalm was sung at the beginning of the regular church service, and another at the close so that those who objected could come in after the singing of the first and leave before the last.[5] For several generations the singing was done entirely from memory; for the argument urged against the use of *The Book of Common Prayer* was supposed to be equally valid against a Book of Common Praise, a printed hymn-book. We were well into the nineteenth century before note-books and choirs and organs appeared in our churches. There were some who thought it better for one godly man to sing the psalm and for all the rest to make melody in their hearts and to say "Amen" at the end. But congregational singing without choir or instrument or note-books had gained a fairly general acceptance in Baptist churches by the year 1800.

The rapid change of sentiment in this matter that took place in the closing years of the eighteenth century was doubtless due largely to the influence of a few determined leaders, foremost among whom were James Manning, the first president of what is now called Brown University, and John Gano his brother-in-law, the first Baptist pastor in New York City. While pastor at Warren, Rhode Island, Manning introduced psalm-singing, 1772. The congregation was lead by one of the deacons who lined out the hymns and occupied the customary seat just under the pulpit facing the congregation. About that time Manning and the college went to Providence. Some years previous to this Governor Jencks had written a letter to James Brown, in which he referred to "the difference in our church in Providence about Mr. Walton's coming to settle there." He said there was considerable opposition on account of his liberal views in reference to singing of psalms and imposition of hands. We learn, however, that deacon Winsor opposed Mr. Walton and prevailed over him. The

[5] Cf. "History of First Baptist Church of Newport," by Barrows.

First Church, Providence, was one hundred and thirty years old when congregational singing was introduced there. Early in the nineteenth century the bass viol or 'cello was used in some places to accompany the voices. Governor Arnold remarked that many regarded it as a base violation of the sacredness of worship. Here the instincts of the narrow-minded conservative brethren were true, and that instrument has long since yielded its place to the organ. The First Church, Providence, being one of the most liberal and progressive of Baptist churches, had a fairly good organ as early as 1834—not by purchase, however, but by gift, and after earnest persuasion.

The First Baptist Church of Philadelphia was singing psalms as early as 1761, and the people were notified in 1763 to obtain psalm-books, not note-books, of course. A clerk led the singing and occupied a place in front of the pulpit. Doctor Keen, in his historical sketch of the First Church, gives the names of the tunes agreed upon in 1789, among which we find Old Hundred and St. Thomas, and several still in use. In 1804 a choir was installed in the gallery, and in 1829 permission was granted to put up an organ without expense to the church. The vote was fifty to twenty-three. In 1788 the Philadelphia Association appointed a committee to prepare a collection of psalms and hymns for use of the associated churches. The book was published in 1790.

The First Baptist Church, New York City, had its origin in prayer and singing meetings, 1772. During the incumbency of its first pastor, John Gano, there was much agitation of the music question. Some were in favor of using hymn-books, and others of giving out the lines. When the majority voted to use books, fourteen members withdrew and formed the Second Church. The First Church has clung to congregational singing to this day, a thing now practically abandoned in most of our leading city churches. Roger Lyon said, 1891:[6]

[6] Lyon, "History of the First Baptist Church of New York."

The organ has come, but whenever a choir has sung for us it has been either a voluntary choir selected from its membership, or one made up for the purpose of more effective and better leadership of the congregation. Yet congregational singing led by a precentor sustained by the organ would probably be the present general choice of the membership. The church has always believed in the promotion of this branch of public worship.

The pastor of the First Church, Boston, James Winchell, published a selection of three hundred hymns as an appendix to Watts' psalms in 1819. But even in musical Boston no tunes were to be found in the books used in this church until 1850.

Since that date wonderful changes have occurred. Whole libraries of hymn-and-tune books have been published and used, and thousands of organs have been purchased for Baptist churches. In 1850 there were very few skilful organists in all America; today there are many hundreds. Scores of great concert organs are in use in our churches, and sacred concerts are so common as to be almost commonplace. They are not usually called concerts; but a great variety of music is now heard in our religious services—choruses from great oratorios, classical cantatas, organ transcriptions from the finest concert music of Beethoven and Wagner, together with selections from the Grand Opera and Comic Opera, sentimental love songs with religious words, dreamy nocturnes, cradle songs and gospel hymns. At a recent service in one of our prominent churches the program included selections from the Tales of Hoffmann, the Angel's Serenade, Thais, the Sextette from Lucia, and the Overture to Tannhäuser. The organ is rarely used for support to the congregation, but for impressive purposes. It frequently serves to bring to the minds of the people the beautiful scenes of the great operas they have heard during the week, and the noble harmonies of the concert hall. Thus it may be argued, the attempt is made to put a religious stamp upon our amusements. The singing is done by soloists and the music usually provided for them is of a

highly dramatic character. The ideal is nearly always that of impression, rarely of expression.

Many persons have observed that very little congregational singing is possible where there is a fine choir. For some reason expression fails wherever impression prevails. We do not perhaps realize to what extent our whole conception of worship has changed in fifty years. Silas Bailey, President of Franklin College, used these words at Boston in 1857, speaking of the Baptists of the seventeenth and eighteenth centuries:

> The idea embodied in a Baptist church is spirituality. Neither the Abrahamic covenant, nor the rite of circumcision, nor their peculiar mode of government, nor the form of worship of the Jews had any weight with them. Not even David calling for the trumpets and psaltery and harp, for the timbrel, stringed instruments, and organs, and for loud cymbals could reconcile them to the use of similar instruments of music in the worship of God in a dispensation which required for acceptable worship that they should be filled with the Spirit, speaking to themselves in hymns and spiritual songs, singing and making melody in their heart to the Lord.

Since the delivery of that notable speech we have become decidedly more hospitable to the dramatic conception of worship. We have tried honestly and persistently with all open-mindedness to appropriate whatever there seemed to be of good in impressive forms of service. It is quite the custom now to assert that in all religious services there should be both expressive and impressive elements. In view of the experience of the past fifty years it may be well to ask whether or not the combination can be made to succeed.

It is the opinion of the writer—an opinion formed deliberately and on the basis of many years' study—that the Baptist fathers were right in much that we have learned to regard as their narrowness. Their instincts were right, and their principles were right. Worship was to them a spiritual exercise, and they were prepared to exclude from the service every unspiritual element. Some of their conclusions were erroneous, of course. If some of them questioned the desirability

of a thoroughly trained ministry they were wrong in that. A query was sent to the Baptist General Assembly of London in 1689,

> Whether it be advantageous for our brethren in the ministry, or that may be in the ministry, to attain a competent knowledge of Hebrew, Greek, and Latin tongues, that they may be better able to defend the truth. . . The query was resolved in the affirmative.

Note the fact that the preachers were regarded as spokesmen for the congregation, to "defend the truth." If they had little appreciation of the fine arts and regarded them as unworthy of the attention of Christian men, they erred in that. If they sometimes identified the use of a printed hymn-book or prayer-book with insincerity and formalism, they were perhaps confused in their thinking. If they denounced all amusements and entertainments, and sports, here again they took an indefensible position. But they knew what worship was and their essential contention in that matter was irrefragable.

The primary requisite for public worship is a company of believers gathered together in the name of Jesus, a brotherhood in which there are none to criticize and none to patronize, where all are conscious of the great common human need, all knowing themselves to be sinners saved by grace, all seeking to know and to honor the will of God, sincerely desirous of living better lives, being imbued with the spirit of Christian loyalty; where the preacher is one of the brotherhood, a spokesman and representative of the little family, whose sermon attracts no attention to the speaker, whose public prayer actually voices the aspirations of the congregation and never causes any one to think of the leader; and where the music is hearty congregational singing with only so much of organ-playing and choir-singing as may be useful for guidance and support of the congregation. Into a genuine religious service there will come only so much of art as has become the natural, unaffected, unconscious, unstudied medium of thought and expres-

sion. Any conscious artistry kills the service. Two things therefore need strongly to be emphasized:

1. The demand for the esthetic, or for the entertainment of the people in connection with public worship is a confession of failure. No religious service can ever be made really artistic until all the people in the church become artists. And fortunately this can not happen. For "the reign of taste comes only when the victory for truth is supposed to have been won." With our perplexing social problems still unsolved and the great wide world still to be conquered for our Lord we can not afford to abandon our distinctively religious services—or what is practically the same thing—to turn them into second-rate places of amusement. It is when men are no longer burdened with anxiety about the kingdom of justice and mercy, no longer concerned about the sordid worldliness of the multitudes, nor about the arrogance, hypocrisy, and self-complacency of the prosperous elder brothers of our day, no longer oppressed with a sense of a gospel—*the* gospel yet unbelieved in the world—that men can for any length of time comfortably sit down in church to amuse themselves and to exhaust their resources upon the beautiful. We hear much in our day about the insincerity of religious worship. This criticism is most just where artistic sincerity is at its highest. It should therefore be perfectly clear to the most superficial observer that artistic sincerity and religious sincerity are two very different things. The insistent cry of the "Modernists" in the Catholic Church today is for reality and simplicity in worship. "The papacy compels the people to be mere spectators at a show." [7]

2. No service can satisfy the modern religious mind that is not grounded in "the radiant conviction that the way of Jesus Christ is some day to become the way of the world." Thousands of our English-speaking people once found something like this in their reading. A serious-minded young girl

[7] Cf. "Letters of a Modernist to Pius X."

of fine family goes to talk with her uncle, the bishop, about some of her unfortunate sisters in whom her unworldly heart has become interested. This delightful, cultured gentleman talks charmingly to his lovely niece about his church work. He has just unfrocked a rector in the diocese because of some heretical views; he is trying to put down the rising tide of socialism; best of all he is about to build a great cathedral with the aid of a generous rich man in the church. His niece wonders how much happier and nobler the people will be and is inclined to think it is all like waving perfumed handkerchiefs over the stockyards. Suddenly the young girl startles him by asking: "Uncle, do you ever think much of Christ? I don't believe he would have been much good raising money to build cathedrals."

This distinguishing between essentials and non-essentials is the dominant note in much of our literature today.

We have lost our superstitions, and with them have gone some of our faiths. But we are learning to face facts, and to name facts by their right names. Out of this modern reverence for fact, may perhaps come the religion promised long since—the worship in spirit and in truth.

ASSETS AND LIABILITIES OF A MODERN MINISTER

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SOME definitions first. A modern minister is not merely one who is preaching in this era but one who is thinking in terms of the facts and trends of this era. He is one who has been educated in schools where thinking is developed and where religious ideas have been formulated in the struggle to integrate experience and give it significant meaning and value. He has the scientific attitude of mind and a knowledge of scientific methods, for the pursuit of truth. By modern I do not mean that he puts labels on certain doctrines or on certain criticism of doctrines or practises, but that instead of advertising that he has the fixed and unalterable dogmas of "the faith once for all delivered unto the saints," he has deep underlying convictions born of intense personal experiences and he has the spirit of the saints of the ages who have given evidence in their lives of the faith and love they have proclaimed. By minister I mean not a preacher competing with other *sacred* orators for the attention of the populace, but a man who feels that the call of a church is the call of God to serve the needs of the people of that church and congregation and to lead them into the largest service of their community. The church of a modern minister regards him as their representative in the community who is to be ready at all times to relate himself and to pledge them to such activities as are for the building up of the community according to the Christian ideals. He is not only shepherd of the ninety and nine but a seeker after the lost and straying. By the term "assets" I mean resources, the things he can use, those things that make a ministry possible and worth-while. By "liabilities" I mean the debts he owes to the people of his church and community and the prob-

lems for which he is responsible to work till he secures an adequate solution.

Accept the definitions above, and the first asset to be named is that of rich Christian experience. No man can be an effective minister if he has not a real knowledge of the Christian way by actually living it. His primary message must come from first-hand experience and not from second-hand pickings. The young minister cannot be expected to have the maturity of his older confrères, but he must have the capacity to profit by experience and to enter sympathetically into the experience of others. The habit of relating himself to others both directly and indirectly will widen and deepen his experience and enable him to minister satisfactorily to those whose needs confront him. A young man may soon develop a wide experience of life's problems and values if he is willing to meet people and to enter into their joys and sorrows, their ambitions, and their struggles. His reading needs to be biographical, and of the lives of real men and women, rather than of fictitious characters, and yet his imagination must be keen enough not only to see things as they are but also to see things as they ought to be and can be under more ideal Christian conditions. The Christian experience of the leader must include real convictions as to God, the significance of Jesus Christ, the value of the human soul, the eternal reaches of life, and the essence of the gospel. He should have a knowledge of the history and development of religion, both in the individual and in society. In his own life he should have discovered a growing ability to win over personal sins and should have courage to face the evils of society with a confidence that right may be established even in spite of the most discouraging conditions. He should have seen and felt the power of truth to win the day, and in the spirit of the Master he will be content to sow the seed and wait for the harvest. A rich Christian experience is the first asset of the minister. It is fortunate for him if his experience began in the natural place

in his childhood home, and when he makes his own home it is essential for him to enjoy a happy Christian life therein.

The next asset in importance is probably that of a good school, college, and seminary preparation. Much education is often not an asset but a handicap. The modern minister needs for adequate preparation an education that has provoked careful thinking, stimulated creative imagination, given him some practical skills for his tasks, developed powers of judgment, decision, initiative, and responsible action. He must be able to adjust himself to varied and changing circumstances, and only the training in meeting actual situations that demand such adjustments will fit him for his task. With scholastic preparation there is necessary for a modern minister the real experience of work in different occupations. Blessed is the man who has had to work his way through at least part of his college training. He knows human nature better, and he knows how to sympathize with those who have to struggle to exist, as such a large portion of the average community have to do. But the theoretical training is more important, for it gives him the ability to analyze situations, weigh up values, and decide on goals. Proper school training is but bringing the experience of the most successful and thorough workers together and making it readily available for the would-be learner. A well-trained minister is ready to plan a church program and is provided with sufficient resources so that he is not continually straining himself but developing a work that is growing in interest both to himself and to his church and community.

The third asset for the modern minister is the momentum of the Christian movement. He has every reason to be an optimist, for he should know that he is in an invincible army of truth- and righteousness-seekers and history proves slow but sure progress. If the eyes of a man are fixed on the little section of the world he calls his parish, he may be discouraged by some difficult situation, become restless, and flit from place

to place without doing any good anywhere. But if he has discovered the secret of the growth of the Kingdom of God he will do his task faithfully and well and be patient, waiting for results. He will also have the satisfaction of incidental rewards in the appreciation of those he helps by the way. The linking up of himself and his people with the great social and religious movements of his day in his own and in other countries gives him and them the truest realization of the Spirit of God living and active in the world today. Christianity is a movement big enough to challenge the attention and to command the services of the best-trained men and women, and to fire the imagination of the most eager youth. To be alive to the world-wide Christian program with its varied phases of evangelism, education, political reform, and social welfare, even when there are so many tragical perversions of truth, gives to those who observe carefully an assurance that the world is growing better and that the opportunity for life-investment in the Christian enterprise never promised greater results.

The fourth and last general asset that I shall mention is that of the minister's coworkers. Sometimes the *modern* minister feels he is a lone voice crying in the wilderness. But in every town and city there are other ministers who are interpreting the Christian Way in their own consecrated lives even if their theology is sometimes badly warped. The average person doesn't care for theology and measures the life of the liberal with that of the conservative, and he whose life speaks most plainly of the true and living way is the best light. The radio brings its messages of the gospel and will increasingly do so. Some of these air-sermons at least ought to make consciences more tender and show the path that leads to God. Books, magazines, and even the daily papers carry so many Christian teachings that the word of the minister is supplemented by a hundred other voices every time he speaks. He is supported by teachers of the day-schools and leaders of the innumerable social organizations who are many times earnest

Christians seeking to carry out the Christian ideals in their groups. These look to the modern minister for inspiration and for guidance. He must lead, he must make the church the central power-house for his community. In every church there are choice souls whose religious experiences and practical lives are the kind of examples the minister needs to have at hand. The wise minister cultivates these and gives them opportunity to exemplify to others the Christian virtues that he is proclaiming and exhorting. Those whom the minister is permitted to help in time of trouble, crisis, or emergency are the ones who will stand by him, and their loyalty and affection will be a constant stimulus for him to do other ministries in the name and spirit of the Christ. He who knows his people and keeps in touch with them is often able to help a lonely and discouraged soul, to relieve an aching heart, to save a life from sin and shame by timely word and counsel, to kindle new hopes and ambitions. If his parish is too big, or if he allows his time and strength to be dissipated, or if he doesn't know how to do his work, he will endlessly strain at impossibilities and wear himself out without accomplishing anything worth while. No man can minister well without this invaluable asset of the love of his people and the friendly cooperation of his coworkers. If he is generous and tolerant toward others, they will treat him kindly and gladly endorse his modern message and his interpretation of the Way.

I should like to speak of further details in the assets of a modern minister. But let it suffice to list a few of those things which go to build up the foregoing assets. There is of course the knowledge of the Bible. This is an inexhaustible treasure-house if the minister knows how to interpret it historically and to relate its wonderful religious experiences to modern life. Then every religion of the world has something to offer that will make the truths of Christianity more plain and the underlying principles and verities of religion more comprehensible. Besides Biblical studies and comparative religions the modern

minister has a knowledge of general psychology and the psychology of religion, of general sociology and the sociology of religious groups, of general literature and of religious literature, of general science and of some special field in which he has used the scientific method, preferably perhaps that of biology. These all provide tools that are needed every day. Religious education is developing fast, and courses in that department give the modern minister technique that he will only devise slowly and laboriously by the trial and error method in actual practise if he fails to get it in seminary or graduate training. It trains him in evaluating the different parts of his church program and making the necessary adjustments for his particular situation. He gets an acquaintance with a wonderfully suggestive field of material on which his advice is continually sought and over which he needs to give supervision. He learns the art of using his community forces and is ready to enlist the trained talent of his community and to cooperate with and use institutions such as the press, the schools, the parks and playgrounds, the clubs and lodges. Religious education takes the theory of religion and relates it to practical problems, and every minister has in this field a fast-growing asset.

Now as to the liabilities, the debts of the modern minister to his church and his community and the problems he must solve.

Let it be agreed at the outset that the primary work of the minister is to follow the way of Jesus and direct himself to the great task of the redemption of the world and the establishment of the Kingdom of God. His attention to the individuals of his church is but a means to a greater end. His ministry to a particular church and in a certain denomination is not for the glorification of that church or denomination, but that thereby he may serve mankind.

One of the first problems suggested in this survey is that of the restriction of denominationalism. Perhaps the great-

est handicap today in the progress of Christianity is the fact of denominationalism. But there are many signs that the traditional ropes are weakening. In Canada the United Church is a magnificent step forward. Recently the student gathering at Evanston, Illinois, showed the attitude of many thinking young people. These students denounced denominationalism at home and in foreign-mission work, and they pledged themselves to do what they could to promote closer cooperation among the various young people's organizations of the different denominations. Community churches are multiplying, and within the denominations there are definite attempts to widen Christian fellowship by a more open Christian membership. Interdenominational undertakings are increasing every year, and no better example is the work of the Federal Council of Churches of Christ in America. The problem in denominationalism is to remove prejudices and make the church a natural social unit in the community. At present there is a tendency to overweight certain traditional customs and beliefs, and homes are divided, chums are separated, and children who play together go to school together and have most of their interests in common, are separated in their religious training. Attention is directed thereby to minor things instead of the major issues of religion. Just where religion should give the dynamic for the highest living of social groups, it is lost by the petty divisions of denominationalism. Where friendships and loyalties should be strengthened by religious worship together, they are made common and unclean by the demand that in religion each must follow some separating custom or creed. It is a tragic situation for a modern minister to confront.

The day of special evangelism by the revival method is nearly over. The modern minister who is more interested in making Christians than making converts to a church or denomination, has the problem of enlisting men and women, boys and girls, in the Kingdom enterprise. He wants clear

vision of the Christian Way, he desires that the value of cooperation in the Christian church shall be truly felt, but it is difficult for an honest man to persuade himself or another that the supreme test of loyalty to Christ is to accept some peculiar tenets of a denomination which will thereafter separate him from fellow Christians without that peculiar mark. Many see clearly that the whole process of separation is due to reading into symbols, customs, and creeds more than is fair or even historically justifiable. The modern minister works closely with his teachers and leaders and promotes personal work, leads young and old to meaningful decisions without undue emotional stress, and trains the incoming member for effective service in the church. There is a big problem here, for this takes time and tact and real religion. But perhaps the results are worth the special attention. At least Jesus proved that such methods started the multiplying harvest.

The minister is debtor to all. He is not fulfilling his responsibility if he is not ministering to all ages and all classes of his church and community. In different communities and churches various groups will present special problems, but none can be ignored. The minister cannot do all the work personally but must supervise it all, and he must enlist assistants who have the true Christian purpose and are able to work with the groups to which they are assigned. There is always a danger that though a leader may be popular he may be a false guide or accomplish nothing of real Christian value. It is hard to get the right kind of workers in every department, and it takes a great deal of Christian tact and resource to deal with the wrong kind. One of the most difficult groups to handle satisfactorily is of course the young people, and especially the high-school boys and girls. They above all others are affected by the denominational separations. But gradually the terrible loss to the church and to the Christian cause is being stemmed, and the tide is turning for a better day. More and more intelligent handling of this critical age is being done

in home, school, and church. In the past, however, the church has been tremendously handicapped. Neither home nor school gave satisfactory training in self-control, and the church putting this as one of the first factors necessary in a Christian life has felt itself mocked at every turn. The modern minister cannot resort to magical or fear controls or to military discipline. He must develop the powers of choice, decision, and self-control and promote worthy ideals and ambitions. It is hard to face skepticism and indifference. It is hard to develop the sense of the reality of a personal, immanent God in the gigantic world of the modern man. It is difficult for the church to supplement home religion when there is none. The modern minister must somehow or other push back responsibility on the home, and work indirectly as much as directly, by his influence on the parents. This is a big undertaking, for in many church schools from fifty to sixty per cent. of the children have neither father nor mother members of the church they attend.

Ignorance is not a problem peculiar to a foreign field or a city slum. It is found to a certain degree in every church. Most of an average audience have never been trained to think and the preacher cannot expect them to follow an argument to a logical conclusion. The best most can do is to catch the spirit of the message and find inspiration in an illustration or two. Much of the language and most of the ideas that a modern minister would tend to use are foreign to his audience. This is the reason why a half-educated preacher often is more popular than a well-educated man. He speaks more like the people who hear him and does not tax their thinking ability. Perhaps the future will see more of the discussion and conference method to make the Christian principles comprehensible and effective. It is always a problem to give in one address a message fitted to the needs and capacities of the varied hearers.

Financing a modern church presents difficulties that the

minister must share. To a large extent the church counts on the ability of the preacher to draw a crowd, and to make contacts with people who will be able to give freely. Budgets are large if the church wants to keep up appearances and carry a full program of activities, and also make a respectable showing in denominational projects. It sometimes seems to take the major efforts of a church to raise money, and there is little time, attention, or interest for spiritual development. Theoretically giving is a spiritual exercise and a test of spiritual interest, but giving is stimulated in these days by methods that are not always very spiritual. It is a continual problem for the minister to keep a happy marriage relationship between the finances of a church and its spiritual goals. Divorce comes so easily. Perhaps under this heading mention should be made of a minister's own personal finances. It is a question whether a modern minister can properly do his work if he is not able to finance himself for at least one to three months independent of his church. If he is always waiting for his salary check and is behind with his bills each month, he cannot do his best work. He is too dependent upon his finance committee and his well-to-do parishioners, so that either consciously or unconsciously he modifies his message that it may not affect the collection. A minister needs a respectable salary and a regular one, but he must be satisfied from the beginning of his ministry to drive a less expensive car than many of his members and do without many of the luxuries they enjoy. "If any man would come after me," said Jesus, "let him deny himself." Many of his members are struggling to exist, and they cannot give freely and worshipfully if their gifts are but to provide luxuries for the minister. The minister has no right, except in rare emergencies, to go in debt. He should adjust his expenditures to his income, live within his salary, and save something that he may escape the necessity of wailing like a pauper. Many times a minister is tempted to augment his income by outside appointments. To

a degree this is legitimate, but if this outside work saps his energy or takes too much of his time he is dishonest to assume it. The custom of receiving fees for weddings and funerals takes away from a minister opportunities to contribute a spiritual blessing in the name of the church and makes the services too professional. There is much need for change in both marriage and funeral customs, and the minister should be free to help in this change.

The last problem that I shall discuss is that of the distribution of a minister's time. Most men work too long hours and take too little recreation. Few have however any system in their work and dissipate their energies without satisfactory results. It is extremely difficult, however, to have any very regular system, for the minister is the servant of too many people, and his greatest contribution is in his human relationships. He cannot shut himself away from human needs, or he may miss a bigger opportunity in a particular case than he could accomplish by the delivery of the most finished sermon. Yet the minister is expected to be ready for innumerable speaking and conference engagements. He must prepare two full-sized sermons and a junior talk for each Sunday. He must lead or organize a midweek meeting. Perhaps he has a class in the church school, and if he has not he is the best person to visit and supervise the various classes, and he wants to know what is being done by these assistants in the teaching ministry of the church. There are many conferences with committees, and various persons both in the church and outside, and suggestions are needed to stimulate all. There is a woeful lack of initiative in many people, and the minister is supposed to be full of ideas or to know where to turn for suggestive material on any conceivable subject or project. He feels himself pumped dry, and it seems as if he were continually priming himself to reach the lowest water of his inflow. More time must be had for general reading and meditation, as well as for special study along some particular line. It is no

wonder that the uneducated minister is tempted to buy his sermons, lectures, illustrations, and outlines ready-made. Then the minister has to find time for recreation and exercise. He cannot afford to lose an overflowing vitality. He must be a source of health, good cheer, and untiring zeal. It is difficult to take time, and it is hard to arrange eating and sleeping for the best health conditions. But when he feels the importance of these factors in his life the modern minister takes these too as problems to be solved, and is not content until he has control of his own life and is master of the conditions under which he must work.

If for any reason a modern minister feels that his liabilities are greater than his assets, he should quit. When he knows by proved experience that his assets are sufficient he will enjoy the privileges of the greatest work in the world. He is needed today as never before, and the high adventure of his calling should be a challenge to the finest and best-trained manhood of our day.

ARCHÆOLOGICAL AND CRITICAL NOTES

TRAVEL NOTES OF AN EXCAVATOR

(Continued from the July Issue)

Studying Mr. Woolley closely (and I had ample time to do that because I remained at Ur one month and a half), I found out that the work of the archæologist, to be properly conducted, requires some special qualities which are not very easy to find. One must be at one and the same time a capable administrator, an executive, and a good army officer, for the task of keeping in good discipline a couple of hundred "roughnecks" is quite a big undertaking. Add to this the necessary scientific knowledge and a good dose of idealism, and you have about what is indispensable for good work on the field.

Woolley has all of these qualities, perfectly blended together. Coming from Kish, one would immediately feel that the system of work was different. No shouting here, no hurrying up the laborers. Everything went on perfect schedule.

The secret of all this is that Woolley has succeeded in creating a real interest in the work on the part of the poor, ignorant Arabs. They are sincerely sorry when the wall sought for does not come to light, or when the trench which should have given up valuable objects produces nothing but dirt.

One cannot deny that there might be a certain amount of egotism in their sorrow, because every discovery is recompensed with "bakshish" or tip, more or less commensurate with the importance of the object found. But there is on the part of the workers a certain amount of real, unselfish interest.

While digging at Tell-el-Obeid, a small mound four miles from Ur, a workman came upon a bronze cup, very beautiful, but in a poor state of preservation. Woolley spent several days in treating it with chemicals, plaster, and wax so as to

insure its preservation before attempting to lift it from the ground. But all precautions were useless, the cup could not be saved, and consequently the Arab who had discovered it lost his expected bakshish.

A few days later, Woolley overheard a conversation between two Arabs working in a pit. "Well, after all, you haven't got a single penny for your cup." "Hang the bakshish!" replied the other, "think of all the work which the sahib has put upon it, of all the things wasted, of how sorry he was when it was spoiled. Instead of bakshish, I would have given my day's pay if it could have been saved."

Another episode further illustrates the same spirit. The temple of the sun-god at Ur is surrounded by a wall, made of unbaked bricks, and decorated with half columns and niches. Walls made of unbaked bricks are always very difficult to follow. This one was also covered by whitewash, and, in exposing it, it was necessary to exercise the greatest care. This one wall had first been discovered by a certain Solman, who thereby had acquired the right to continue the work. But this, of necessity, was proceeding very slowly.

Woolley was impatient to find out more about the direction of the wall, so that he placed two more gangs of workmen with the intent of finding again the wall further on and thus speeding up the work. After a few hours, one of the superintendents came back to report: "We have found the wall again, but you will have to 'make it up' with Solman. He says that he doesn't want bakshish, but that this is his wall, his columns, and his whitewash, and that it wasn't fair to give it to others."

Woolley went to Solman and told him jokingly, "Well, I suppose life is pretty miserable today," and immediately repented of his words, when he saw Solman's face all stained with tears.

Apart from genuine interest in the work as such, bakshish is ever present in the minds of the workmen and, natu-

rally, one of their greatest incentives. Objects were paid for according to their importance, jewelry bringing at least its intrinsic value in gold, so as to discourage theft. But, more than gold, we were after inscribed objects. The big stones used as door-sockets, if containing a new inscription, brought about five dollars. If the inscription was known, only two; without inscription, nothing at all. There was thus an element of gamble which kept interest alive at all times, and many an anxious hour was passed by the workmen, while awaiting until the object discovered could be brought to the surface and examined. And the most tense moments, were while we were looking for the inscription, or reading it.

Once one of these door-sockets was discovered and a lively discussion arose as to who had been the fortunate discoverer. We were already beginning to worry as to how the matter could be satisfactorily settled, when the stone was finally taken out of the ground, and it was found that it contained no inscription and was therefore valueless. One of the native superintendents did not miss the occasion for a moral talk: "You see, the stone had its inscription on, when it was in the ground. But Allah saw that you were fighting about the reward, and erased the writing." I cannot guarantee that the Arabs believed this, but certainly they remained quite puzzled.

Most of the door-sockets contained the same inscription, belonging to the king Ur-nammu; and these, being all alike, brought little money. But they had the unexpected effect of teaching Assyriology to some of the Arabs. I was quite astonished one day, when a workman came to me and reported, "We have just found a door-socket of Ur-nammu." "How do you know that it is of Ur-nammu?" "I can recognize the signs."

This Ur-nammu, who lived about twenty-three hundred B. C., was the founder of the Ur Dynasty, and started his great career as a builder by constructing the great temple tower which has remained to this day. He converted the

shrine of the moon-god into a great temple, surrounded it with walls, and generally embellished the whole city. As it was customary in those times, he did not omit to record his pious deeds on the bricks used in the buildings.

Considering the many activities of this king, it is quite natural that his bricks are found all over the city. Now we used to pay a little reward for inscribed bricks, provided the inscription was not known. The backshish amounted to only two cents, but two cents go a long way with the Arabs. In the course of the day, either Doctor Legrain or myself used to make a round of the excavations, to inspect the bricks which had been laid aside by the workmen. When, after a single glance we pronounced the fateful name " Ur-nammu " which meant " no reward," it was curious to watch the reaction of the Arabs. The bricks would be thrown away or stamped upon, and a good many uncomplimentary words were addressed to the poor Ur-nammu, whose evil fame even surpassed that of Nebuchadnezzar at Kish. That comes of trying to impress posterity with our good deeds!

The Arabs are not loath to recognize the superiority of foreigners, especially because they are hard-working. One day, in practically the same locality, we found two objects. One was a very large mace-head, quite plain and without inscription. The other a boundary-stone, well engraved with the symbols of the gods and the signs of the zodiac, and all covered with writing. This gave occasion for another moralizing talk. " Look," said one of the superintendents, pointing at the mace-head, " this is the work of an Arab: and this other, the boundary-stone, has been made by an Englishman."

But another even more typical incident occurred at another time. Woolley had ordered excavation under the corner of a wall, hoping to get one of the inscribed tablets which are generally placed there to record the name of the builder and the character of the construction. After a long and difficult work, the brick box which should have contained the records

was finally found. When opened, a clay tablet was resting in its right place, but without a word of inscription. The scribe had probably decided to spare the trouble of writing down the document, since no one would ever find him out.

Woolley was very indignant against that ancient offender, who had thus deprived him of the means of exactly dating the building, and expressed aloud his displeasure for having wasted much time and money without getting any valuable information. One of the workmen immediately took exception to this. "It is not true that you have found no information. You know now that the Arabs were here many centuries ago."

I do not know about the Arabs, but it certainly appears that human nature has not changed very much, and that the contractors of old were not above getting extra profit by getting their work done as economically as they could. And proof of this is evident everywhere on the excavations. Walls were destined to a quick collapse because the bitumen used in place of mortar had been reduced to the smallest possible quantity. Badly baked or unbaked bricks were used where specifications must have called for first-class material. This careless construction is especially evident in the works ordered by those kings who, being engaged in a large number of building projects, could not personally inspect the construction of their palaces and temples.

SOME MISTRANSLATIONS AND DOCTRINAL ERRORS

In previous issues of the QUARTERLY there have been notes bearing upon the beauties, and also the oddities of some ancient and modern translations of the Bible into the English speech. Some translations, or mistranslations, of particular passages have had far-reaching doctrinal results. A few of these may be here noted.

Doubtless one of the most noteworthy is the Latin Vulgate's rendering of "repent" in Matthew 3 : 2 by *pœnitentiam*

agite, or, (as in Douay Version), "do penance." While many influences, no doubt, worked toward establishing the Roman Catholic doctrine and practise of penance, both in its sacramental and its confessional aspects, this mistranslation of Jerome, (followed by the Douay translators), has been a bulwark for the support of the Catholic penance. The Greek word, used here, *μετανοεῖτε* (which refers to such a *change of mind* as results in a changed way of life), of course gives no color for Jerome's rendering, or to the doctrine of penance, based upon it.

Another interesting example may here be recalled. In Ephesians 5 : 25f the apostle Paul writing of the relationship between husbands and wives, adverts to the intimate and sacred relationship of Christ to the church, and adds, "This mystery is great." The word *μυστήριον, mystery,* was translated by Jerome by the Latin word, *sacramentum,* originally a sacred oath, required of the Roman soldier, but which later came to be applied to the Christian ordinances. So the Roman theologians, erroneously referring the word *mystery* to the relation of husband and wife, in Paul's passage, finally read, "This [that is, marriage] is a great sacrament." Thus an erroneous translation became the support for the view that marriage is one of the *sacraments* of the church. There is therefore here both an error in interpretation (in referring *mystery* to the marriage relation, instead of to Christ and his church), and a mistranslation of *μυστήριον, mystery,* by *sacramentum.*

A case of reading back a false doctrine into a passage of Scripture is found in Hebrews 6 : 4, "It is impossible for those who were once *enlightened* . . . if they fall away, to renew them again, etc." The Syriac version renders the word *φωτισθέντας, enlightened,* by *baptized.* Very early in the Church, baptism came to be spoken of as "enlightenment"—a term taken from the Greek mysteries (which in many ways

influenced the early church's conception of the Christian ordinances; see Hatch, Hibbert Lectures, pp. 292ff.). Because of the identification of baptism with *enlightenment,* we have the once wide-spread belief that sins after baptism were on a very different footing from sins before baptism; that absolution from sins committed after the performance of the sacrament, was difficult, if not impossible; hence the custom of the postponement of baptism as long as possible, or in many cases, till just prior to death. These and other erroneous inferences were drawn from, or supported by, a misconception of this passage, in confusing spiritual enlightenment with the act of baptism.

In this connection we may also refer to the conception of baptism as a *seal,* a notion still prevalent among those who stress "the covenant made with Abraham." Whether this idea of baptism as a sealing of the baptized one unto salvation came into the thinking of the early church through the Greek mysteries (Harnack, Hatch, and others), or from the influence of Hebrew rabbinic teaching concerning circumcision as a seal—a view expressed by Paul in Romans 4 : 11—there is no Scriptural support for the doctrine that baptism *seals* any one or anything. Under the influences cited above, however, such passages as Ephesians 1 : 13; 4 : 30; 2 Corinthians 1 : 22, were by many interpreters, by a process of reading backwards, taken as referring to baptism, though baptism is nowhere mentioned in connection with them.

Another mistranslation of the Vulgate which was used to support a doctrinal position is found in Romans 5 : 12: ἐφ' ᾧ πάντες ἥμαρτον was rendered in the Latin *in quo omnes peccaverunt,* "in whom (i. e., in Adam) all have sinned." But ἐφ' ᾧ does not mean *in whom* but "in that," or "because," so the passage is properly rendered "in that all have sinned." Thus one of Augustine's proof-passages for the doctrine that

all sinned in Adam disappears—although Paul's main argument remains unchanged.

While the trinitarian doctrine finds its bases in many New Testament passages, it is interesting to speculate as to what form that doctrine would have assumed had not the Latin theologians translated the word *ὑπόστασις* by the word *persona*. Thus a great doctrine has been made difficult for many who find it hard to conceive of three distinct *Persons* in the Godhead without slipping into tritheism.

Words are very interesting things. They have been used both to conceal and to convey thought. They have also corrupted thought, and even stopped thought altogether. In such words as eucharist, symbol, the mass, the host, christen, and even communion, as applied to the Lord's supper, we have the history of erroneous ideas and false emphases. It is a long call from the simplicity of the earliest Christians breaking bread in homely fashion in memory of their absent Lord, to the conspicuous and elaborate dramatism of the recent Eucharistic Congress, in which princes of the church carried in gorgeous parade the "actual presence" of the Christ in the uplifted *host,* or sacrifice, repeated for the sins of the world.

A symbol (*σύμβολον*) was a formula or password by which one could be admitted to the inner mysteries. From this, it came to be applied, and is still applied, both to the ceremonies of the church and its creeds. These were supposed to admit one to the inner circle of the church. So ceremonialism and creedalism have been two of the most insistent enemies to spiritual religion, from the early days of Christianity. As Hatch suggests, the creed became the gangplank upon which all sorts of beasts, clean and unclean, entered the ark. It was only necessary that one should know the formula, or be able to speak the password. The *symbol* admitted one to the blessings of everlasting life.

Even those who profess to stand for the most vital expressions of religious faith are not free from the dangers that lurk in words. A distinguished Baptist of a generation ago, Doctor Tiberius Gracchus Jones, wrote a book on "The Great Misnomer," in which he pointed out the false implication in calling the Lord's Supper "the communion." For the word suggested that the main idea in the ordinance is fellowship, or communion among those who partake of the elements together, rather than the remembrance of the sacrificial love of the Christ. The words of Paul, "Is it not the *communion* of the blood of Christ?" etc. (1 Cor. 10 : 16), have no direct reference to fellowship between Christians.

Many early Baptists, and the Quakers generally, in their protest against the costly and "consecrated" cathedrals of High Church parties, refused to call their church buildings anything but *meeting-houses*. But by so doing they tended to leave the impression that the buildings were places where the people congregated, rather than places where God was worshiped. Thus does one false emphasis beget another, and these in turn make vocabularies, and words react on thought.

E. B. Pollard.

NOTES AND CURRENT DISCUSSIONS

In a recent volume by a group of Anglican scholars, under the title "Essays Catholic and Critical" (reviewed elsewhere in this issue of the Quarterly), there appears again an expression of a view that has become familiar in the writings of Anglicans, and also of the Protestant Episcopal churchmen of America, namely, that these churches hold the key to a reunited Christendom. The ardor with which this consummation is so devoutly wished and worked for by large numbers in these two great ecclesiastical bodies is most praiseworthy. That a large body of them stand somewhere between Roman Catholicism and historic Protestantism none can doubt. A large body of Protestants, however, will not be satisfied to follow the lead of any mediating party, unless it is clear which way it is headed.

The growing fraternity of spirit in all the more recent discussions on the subject of union is a good omen, and besides, it is truly Christian. Frankness is also a virtue—and more likely to bring practical results than evasion. In the volume of essays to which reference has just been made, Dean Eric Milner-White of King's College, Cambridge, presents the common emphasis laid by Catholic parties upon historic organic continuity as a necessary note of a Christian Church. He says:

> The Catholic verities at the base of Protestantism have stood the test, and have been more and more liberated from outworn dressings. But far more important is the light ever growing in clearness, of the function of Catholicism as the trustee for all Christendom of the religion of Christ; and therefore of the sacramental value of the historic Church for the truths deepest and clearest to the world, those which reveal God to man, and man to himself. Protestantism is greatly valuable, not only to the world of men, but also to Catholicism itself; yet all the time in the last resort, it depends upon the Church of which it is a criticism. The Catholic Church of early days is its acknowledged inspiration, the Catholic Church

of these days its acknowledged buttress. It is not with any desire to decry the Protestant bodies that we suggest that, in their general meaning, they stand to the Church which is the formal sacrament of Holy Spirit to mankind as, in the sphere of Christian devotion the sermon stands to the Eucharist, or momentary prayer to age-long liturgy.

The conception of Christ's Church that underlies this paragraph is familiar, but, we believe, is one which can never generally prevail, because it is not supported by Scripture, history, Christian experience, or common sense. Nor do we believe it to be "ever growing in clearness" that those who regard themselves as "the historic Church" are the "trustees for all Christendom of the religion of Christ." Such assumptions block the way to union.

The Baptist Union of Great Britain in its session at Leeds, last May, made a pronouncement, in reply to the latest Lambeth Appeal, 1920, that more nearly represents the true view, and as we believe, the view that will become increasingly clear to the Christian mind of the future. It said:

> We believe in the Catholic Church as the holy society of believers in our Lord Jesus Christ, which he founded, of which he is the only head, and in which he dwells by his Spirit, so that though made up of many communions, organized in various modes, and scattered throughout the world, it is yet one in him.
>
> We believe that this holy society is truly to be found wherever companies of believers unite as churches on the ground of a confession of personal faith. Every local community thus constituted is regarded by us as both enabled and responsible for self-government through his indwelling Spirit who supplies wisdom, love, and power, and who, as we believe, leads these communities to associate freely in wider organizations for fellowship and the propagation of the gospel.

These two conceptions—the churchly and the spiritual ideas of continuity—do not work easily together. The Head of the church, we believe, cares little for historic continuity, in the merely organic sense, but very much for vital kinship, in the spiritual sense. When this latter emphasis is made paramount in all discussions of union, the organic aspects of the question

become easier of adjustment. On the other hand, when formal, external, or incidental matters are regarded as of the essence, progress toward enduring unity is made impossible.

It will be remembered that a year or more ago a rather wide-reaching poll was taken by which twenty-five of the most popular preachers of the present American pulpit, were chosen. In the last issue of the Quarterly, a series of brief appraisals of some of these men, was begun, in an article on George A. Gordon of Boston. These sketches are to be furnished by persons who have had more than ordinary opportunity to know and to estimate, or interpret, these distinguished preachers. There follows a sketch of the only one of the twenty-five who, since that poll, has passed into the beyond. It is written by one, who, because of the close association with Doctor Conwell in church life, has the right to talk familiarly about him, as Doctor McCurdy does in these lines of fond appraisal.

RUSSELL H. CONWELL—A MEMORY

"Russell H. Conwell! I know him!" has been like the refrain of a popular song to me for the years I have spent at The Baptist Temple. Everywhere I have gone when mention has been made of my association with this great man, some one has made this exclamation.

Soon after I came to the church I was visiting at one of the hospitals. As I left the building, a man stopped me to inquire his way. I volunteered to act as guide, and we walked on together. As we exchanged information about ourselves, he used these very words, "Russell H. Conwell! I know him." Then he told me how a chance meeting with Doctor Conwell had changed his whole life. From being a rolling stone, he settled down to build himself into his own community. He became the town physician, a member of the school board, a town booster. Many things he told me about himself; and all that he was he attributed generously and sincerely to Russell

H. Conwell. The pastor of one of the prominent churches in the western metropolis of our State told of his boyhood, and of his longing to meet personally the lecturer on "Acres of Diamonds." He prayed about it, until one Sunday morning at the close of the church service a man in front of him turned suddenly and asked him if he could arrange to go to Philadelphia for him. Startled, he told of his prayer. He came to Philadelphia, met Mr. Conwell, and was started on the course that has made him an efficient minister. Again and again I was importuned to visit a prosperous mill, the owner of which insisted that he owed it all to Russell H. Conwell. Finally I went. "I was a salesman," said the owner of the plant, "when I met Mr. Conwell. He persuaded me that I ought to be making the goods I sold. I resigned my position, hired a room, bought some second-hand looms and made a beginning. This is the result. A big, busy mill; many employees; a growing and lucrative business—and all due to my contact with Mr. Conwell."

We boarded a boat to come home from Belfast, Ireland. The boat was crowded. The dining-room assignments had all been made. But when I met the chief steward and mentioned that magic name, with quick enthusiasm he burst forth: "Russell H. Conwell! I know him." Then followed in Scotch fashion a recital of his visit to The Temple and his instant love for its famous pastor. Nobody on that ship had a better place in the dining-room nor more attentive service than we had.

Good fortune once found me attending a presidential reception at the White House. Mr. Harding was then President. The mention of Doctor Conwell's name, as I was introduced, brought the long line to a standstill, while I must needs answer numerous questions put by the President about this choice friend, with a final, "Tell Doctor Conwell I will count it a rare privilege if he will come to see me the next time he is in Washington." But he was too busy to visit presidents, or to attend baseball or football games. Once he was beguiled

into attending the Army-Navy football game, but counted it a waste of time. He did not have time even to read. He had too much thinking and writing of his own to do.

What was it that won from his acquaintances this almost immediate loyalty; in many cases, even from strangers? The assurance that he gave to all that they could do at least one thing much better than any one else could do it, and that they must move quickly to make a beginning.

He was an approachable man. His door was always open. Of course, he had to be safeguarded against cranks and busybodies. But he was always ready to help.

His own early life had been hard. We visited together the old stone fireplace in the maple grove where during the long hours of the frosty night, by the light of the wood-fire, he had studied Greek, while the sap boiled in the big kettle. Although at one time president of the Yale Alumni Association of Philadelphia, he never cared to go back to any of the reunions. The cold, forlorn garret room—the dingy hotel kitchen—the left-over food, were bitter memories. But these were the birthpangs of Temple University. Any young man or woman who longed for an education as he had longed, should have a chance under conditions as favorable as possible. When the need developed he was ready. He himself was the best illustration of "Acres of Diamonds." He built Temple University next door to the church.

In his youth he lost all regard for religion, more on account of the tiresome, uninteresting service in the crude, country church he was forced to attend than through his misguided reading. He always was an atheist for the sort of God some men worship. The Name that is above every name was seldom on his lips because of the revulsion in his soul against the brazen, irreverent, careless use of that Name by thoughtless exhorters.

The Baptist Temple was dedicated to attractive, informal, helpful worship of God as a loving Father. He could not tol-

erate formality, it was so apt to become lifeless and cold. Yet he himself was dignified and inspiring in all his pulpit ministry. His deep, rich voice was as soothing as a symphony.

His sermons were always born of an occasion. "Above the Snake Line" was preached and published because he felt that it warned of a real danger. He told me that when he was lecturing almost every night, he would get "Acres of Diamonds" well under way, then let it run on while he went off sermonizing. His sermon notes were merely memoranda—a word, perhaps a sentence—the matter entirely extemporaneous. His style was the style of an attorney, he pleaded his case. The method was the free expression of a newspaper correspondent. A child could understand him without difficulty. The effect was always fruitful. No one ever sat under his ministry without being helped. So the crowds flocked to hear him, and went away blessed and to be a blessing.

Personally, Mr. Conwell was a great big boy. Inconsistent he appeared sometimes, as his point of view changed; but he was always the soul of courtesy and of kindness. He loved to surprise people—to shake hands and leave a gold piece; to send a beautiful, growing plant on an anniversary; to plan a trip and pay all expenses. No one ever knew how he remembered persons and their several needs. He was a royal host, and to travel with him was itself *de luxe;* conductors, trainmen, porters, all knew him, and showered him with attention. He once borrowed from a station porter to tip a taxi-driver, then doubled his tip to the porter, and everybody was rich.

A little mother had her first baby in the Samaritan Hospital. This great-hearted great-grandfather must needs slip out of a busy morning to visit the mother and babe, and leave a bank-note of such proportions as to pay all the hospital expenses. The illogical tears were hard to explain. No one was ever hurt intentionally by this tender, strong friend. He never gave orders. His wish was more imperative than any command could be.

No wonder the older members of the church called him Father Conwell. The concept of God in the hearts of not a few was largely made up of what this beloved pastor was and did. It was a weighty responsibility, but it was nobly, worthily borne.

WILLIAM DYRE MCCURDY.

NOTE. In order to keep our readers, especially busy pastors, informed as to some of the best articles that have appeared during the previous three months, the QUARTERLY proposes to give in each issue, synopses or critiques of current articles of note in the several departments of theological and religious interest. These will be written by the several heads of departments—each covering matters in his own special field. We believe such surveys will be helpful to our readers, since the number of periodicals one can take is usually limited. To have one give in condensed form the heart of the best from current periodic literature cannot but be of service to many.

We shall continue to make a specialty of our book reviews. In the contributed articles on such leading subjects as worship, Christian doctrine, interpretation, church history, missions, evangelism, and practical affairs of the ministry, we shall continue to provide as rich and varied a contribution as possible. This number completes three prosperous years of service. The opening of the fourth volume will furnish an admirable occasion for our friends to aid us in enlarging our circulation and so increasing the range of our usefulness.

WHO'S WHO IN THIS ISSUE

President George W. Richards, of the Reformed Theological Seminary, Lancaster, Pa., has been among the foremost leaders of recent years in the practical advocacy of the closer union of the churches. In the article from his pen appearing in this issue of the Quarterly, we have the fruit of his clear, mature thinking on the subject, expressed with the cogency that characterizes Doctor Richards.

Dr. Daniel Gurden Stevens, whose thoughtful article appears in this number, is not unknown to our readers. In the Quarterly of July, 1924, we published a valuable, fresh study of the temptations of Jesus, from his pen. This effort to make vivid the personal influences that environed the Babe of Bethlehem and shaped his infant life, illumines another of those crises which made up the most wonderful of all lives.

Rev. Ben Louis Baker has been a missionary of the Foreign Mission Society of the Northern Baptist Convention for twenty years—or ever since his graduation at Crozer Seminary in 1906. He is a native of Kentucky and a graduate of Georgetown College. What he says about movements in China and our own country's relation to them, is somewhat startling in its frankness, and should arouse in all American Christians a desire to restudy our entire attitude and method in dealing with the Chinese people, both religiously and politically.

Professor Arthur E. Holt, of Chicago Theological Seminary furnishes, in brief compass and bright style, demonstration of the need of studying church problems in the light of social conditions. Far too little attention has been given to the relation of population shift to church success or failure.

Many a brave and competent pastor has seemed to fail, and many, possibly less devoted, have appeared to succeed gloriously, when the shift of population from him or toward him, has been among the major elements in the account.

Professor Eugene Edmond Ayres, one time professor of New Testament Interpretation in Crozer Seminary, and himself an accomplished student of music, was during his life deeply interested in the spiritualization of public worship. The article on "Baptists and Their Worship" naturally follows upon that in our last issue, on "Art and Dramatism in Worship." In our January issue we propose to publish an article by Professor Luther D. Reed of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, in which the liturgical emphasis is more pronounced than in the article by Doctor Ayres. The Puritan inheritances of Baptists make it certain that they will hardly prize the elaborate dramatism that characterize some communions. But they may well restudy the question of public worship in the light of the increasing artistic culture of the people, on the one hand, and the growing interest in mysticism on the other.

Professor Ernest J. Chave is a member of the Department of Practical Theology, the Divinity School, University of Chicago. A Canadian by birth, he has served several years in the Baptist ministry in the Dominion. During the World War Doctor Chave acted in an important official capacity in the overseas forces of the Y. M. C. A. For the past five years he has been a successful pastor at the City Temple, Sioux Falls, South Dakota; he has just recently been elected to the Divinity School faculty. The article bearing his authorship in this issue of the Quarterly grows out of his experience in local parish work.

BOOK REVIEWS

The Beginnings of Christianity. Part I, The Acts of the Apostles. Edited by F. J. Foakes-Jackson, D. D., and Kirsopp Lake, D. D. **Vol. III. The Text of Acts.** James Hardy Ropes, Hollis Professor of Divinity in Harvard University. Macmillan & Co., Limited. St. Martin Street, London. 1926. Pp. cccxx, 464.

An adequate analysis or review of this third volume of the Beginnings of Christianity is impossible here. Suffice it to say that Professor Ropes has put the scholarly world under deep obligation by this painstaking and monumental piece of work. It may be predicted confidently that it will be indispensable for all who would attempt further work on the text of Acts. Nor is its value limited to Acts alone, for much light is cast on the text of the rest of the New Testament, and even upon the LXX.

In the introductory essay of over three hundred pages, an exhaustive study is made of the sources, criticism, and history of the text of Acts. While the great part of this material is of necessity not new, it is nowhere else to be found assembled and evaluated in the light of the discoveries that specialized research is making possible.

Following a most interesting and instructive discussion of our source for knowledge of the text—the Greek manuscripts, versions, and Fathers, is a full and scholarly analysis of the text. Carefully constructed tables of variant readings are most instructive and valuable. After all the available evidence has been presented and evaluated, Professor Ropes has provided a summary sketch which allows a view of the whole in its just proportion.

Perhaps the most interesting part of the discussion is the treatment of the so-called "Western text." This was not a fortuitous agglomeration of variant readings and errors, but was a definite drastic rewriting of the original text, which is best, but by no means perfectly, preserved in B ℵ AC 81. This "Western" revision was made by the middle of the second century as a literary improvement on the one then in vogue. It was fuller, replete with religious commonplaces, and tended to present a continuous narrative. As to its occasion, Professor Ropes proposes an interesting hypothesis. May it not have been coincident with the forming of the primitive nucleus of the New Testament canon; so to speak, the text of the primitive canon? This would well account for its almost instant acceptance everywhere except in Alexandria. Though acceptable to the popular taste, it was generally inferior to the older text, yet occa-

sionally its reading is to be accepted, not merely in the case of "Western non-interpolations," but in other places as well. For example, Doctor Ropes proposes to read ὡς for ἕως in Acts 17 : 14, which would mean that Paul went overland to Athens, rather than by sea. Again in 20 : 15 he retains the words καὶ μείναντες ἐν Τρωγυλίῳ. Unfortunately we have no pure witness to this text. The chief representative of this ancient text is found in Codex Bezæ (D), the critical apparatus of the Harclean Syriac, the African Latin, and the Armenian Version of the Commentary of Ephrem Syrus.

Though in almost universal vogue for many years, its popularity waned, and about the year 300 a new recension was made in Antioch. Whereas the "Western text" was the result of a desire to better the form of the book, the Antiochian revision (Westcott and Hort's "Syrian") was to resolve the confusion into which the New Testament text had fallen, and to produce a text which should adequately reproduce the ancient autographs themselves. While the attempt was praiseworthy, the principles employed were faulty, and the result was a decided deterioration of the text. Although this type of text (best represented by HLPS) which practically swept the field, and held sway until the downfall of the Textus Receptus, was decidedly inferior to that of the Old Uncials, its utter neglect is quite as unwarrantable as is the method of von Soden in treating it as an independent witness with a vote equal to that of either of the other two types.

Following this introductory essay comes the text itself. This is a model of ingenuity and clearness. The text of Codex Vaticanus (B) is provided on the left page. Under this comes the apparatus including (1) the readings of the three editors, Westcott and Hort, von Soden, and the present writer, (2) that of the other Old Uncials (ℵ AC 81), (3) that of the Antiochian (HLPS). On the right page the text of Codex Bezæ (D) is printed and under this its Latin fellow (d). Since it was impracticable to print a Western apparatus akin to those of the Old Uncials and Antiochian texts, the chief evidences for this type of text have been gathered together, such as the Fleury palimpsest (h) and readings from the Fathers Tertullian, Irenæus, Cyprian, and Augustine. A convenient apparatus giving the marginal readings of the Harclean Syriac (next to D the best witness for the Western text) is provided. In addition to this is a series of textual notes. Not alone the author but the publishers are to be congratulated on the superb arrangement of this most complex problem.

Five appendices are provided exhibiting the variants from the Greek of Codex Vaticanus of the Papyrus Wess[237], the Vulgate Latin, the

Peshitto Syriac, the Sahidic, and the Bohairic. The volume concludes with the translation of the Commentary of Ephrem Syrus by the late Professor Conybeare.

By no means the least of the contributions of this remarkable volume are the constant references to problems as yet unsolved, from which fresh light may be expected, and toward the solution of which, it may be remarked, the present work will be indispensable. It is to be hoped that this volume will prove the inspiration to many such endeavors, especially as the author expresses his confident expectation that provision will be made for their publication.

Notice has been made of the admirable form of the volume, which so well suits its content. It would indeed be ungracious to omit notice of the delightful literary style in which the whole is couched and which serves effectually in preventing dulness in what might well have become a tedious discussion.

MORTON S. ENSLIN.

The Unknown Bible. CONRAD HENRY MOEHLMAN, Ph. D., Pettingill Professor, History of Christianity, Rochester Theological Seminary. New York: George H. Doran Company. 1926.

THE rather extended bibliography at the end of this volume may prompt two questions: In view of the many scholarly books on the Bible, why should it be called an "unknown book"? Will this new book by Professor Moehlman make the Bible better known? The answer to the first question is, that the most familiar things are really unknown. Every one is familiar with his own body, but the body and its activities are an enigma to the most learned biologist or psychologist. The earth on which we walk daily is apparently fairly well known, but in reality it presents many problems to every scientific investigator. And of the millions of men who live upon its products and enjoy its beauties, how few can answer questions of origin and processes and realities? By new investigations, the familiar body and soil are made more familiar. The unknown is not the unknowable. Frontiers of knowledge are extended almost daily by competent discoverers and interpreters. Professor Moehlman's competency answers the second question. While the Bible is "unknown," and yet fairly well known, "The Unknown Bible" will hereafter be included in any bibliography bearing on the history and contents and value of the Bible. It makes use of all the information furnished by earlier books, and presents them in new form and with a new purpose. It is really "a study of the problem of attitude toward the Bible." And this is the really vital thing in Christianity today. Until the problem of attitude has been

definitely settled, the Christian church cannot hope to move fearlessly and victoriously in a human society becoming increasingly ethical. If Christian ethics are to prevail on the earth, Christians today must have the boldness and insight of a Huss, an appeal from an external authority validated in any way whatsoever to the authority of reason and conscience enlightened and made sensitive by the indwelling spirit of Jesus. For this reason Professor Moehlman's book will be hailed by many as a real evangelical message. It frees from bondage to the letter and leads out into the open spaces of liberty in thought and sincerity in conduct. Cornelius Woelfkin in an appreciative introduction states well the twofold power of this volume: "While this thesis is not a devotional guide, it still follows that an intelligent understanding will increase reverence for the Bible."

The author tells what he means by "The Neglected and Misunderstood Bible" and "The Difficult Bible," then proceeds with chapters on "The Translated Bible," "Roman Catholicism and the Bible," "Protestantism and the Bible," "The Understanding of the Bible," and treats of the canon of the Old Testament, composition and selection of the Gospels and of other New Testament literature. Chapter XIV is an excellent discussion of "The Real Bible"—the Bible which every one ought to know, and which if known would bring in a new era of Christian fellowship and world-wide evangelization. "The Unknown Bible" will become one of the noteworthy books dealing with the Bible and for many will be a source-book for devotional and literary purposes.

MILTON G. EVANS.

The Heights of Christian Love. DOREMUS A. HAYES. New York: The Abingdon Press. Pp. 228. Price, $1.50.

THIS is a study of Paul's Love Chapter, First Corinthians thirteen. There are three parts, the first, "Climbing the Trail"; the third, "In the Heights," and between these is the main body of the book, "On the Broad Table-Land." In this portion of the treatment are dissertations on Paul's description of love in the familiar chapter. It would probably be too much to expect that the author should give us a new treatment of this passage. The meaning of the apostle's words are clearly brought out and the points illustrated by many allusions to real life. Some of the picturesque quality of the Greek words the author undertakes to preserve, when the King James version fails to bring it out. It is doubtful, however, whether Paul, in using *οὐ παροξύνεται* (A. V. *is not easily provoked*) meant to convey the idea in our English word *paroxysm*, a sudden outburst, or fit, though this is the same word, etymologically, as that used by him. Luther

attempted to preserve the root idea by translating by the word *erbittern, is not embittered.* Probably what Paul meant is best expressed by the words *is not irritable.*

The exposition, as a whole, is sensible and suggestive—well calculated to increase one's love and admiration for this gem of spiritual literature.

EDWARD B. POLLARD.

These Sayings of Mine. LLOYD C. DOUGLAS. New York: Charles Scribner's Sons. 1926. Pp. xvii, 234. Price, $1.50.

MR. DOUGLAS calls this volume "An Interpretation of the Teachings of Jesus." It is rather an interpretation of ten of his most striking and pregnant sayings. Because of the author's ample imagination and pleasing style he has made familiar words live anew, as he unfolds the meaning of texts from the Gospel narratives. "These Sayings of Mine" appear to have been selected somewhat at random, though they begin with "I am the Light of the World," and end with "Ye are the light of the world." The chapters were probably sermons or addresses from the ten texts chosen as themes of these discussions. They will be found stimulating to thought about Jesus and his central messages to men, and a very good antidote for the desiccated style into which preachers are too prone to fall.

EDWARD B. POLLARD.

The Reasonableness of Christianity. DOUGLAS CLYDE MACINTOSH, Dwight Professor of Theology in Yale University. New York: Charles Scribner's Sons.

THESE lectures won the Bross Prize in 1925, and make the latest volume in The Bross Library.

We have here a new apologetic, justified on the ground that the old apologetic failed; and failed because it attempted to defend the indefensible in reason and morals, viz., the whole content of a dogmatic; and did not distinguish the essential from the accidental or fictitious, as well as the unreasonable and immoral accretions.

These distinctions, so keenly made by the author, leave a deposit of substantial and reasonable matter, the value and rational justification of which is faultlessly maintained. The author has rare genius in the differentiation of theory and theory and the work shows this discriminating power in almost every chapter.

He makes clear how the older apologetic begs the question, assumes what it formally proves, and indicates that this is true with both Roman Catholic and Protestant theologians. With all his keen dialectic, however,

the question arises whether he has not done the same thing, more subtly—with greater dexterity perhaps—but just as really. For some thinkers this difficulty is inherent in any apologetic, since religion deals with values and spiritual reality, and reason, in any form of logic, is concerned with and qualified to deal with ideas only. The defect would inhere therefore in any attempt to show reasonableness.

Another question would arise in the discussion concerning what is essential in Christianity. It is handy to be able to meet the problem of unreasonableness in the Christian faith, which some find, by simply affirming that certain doctrines are not essential. Eliminating what is not reasonable and presenting good reason for what remains, makes a formal success. But "what remains" may not by many be recognized as Christianity or be thought to be "denatured Christianity."

Thus under the guise of "the new Christian Supernaturalism" we seem to have a giving up of the "miracle," the "*sine qua non*" of the Christian religion in the dynamic sense. And for many others, the person of Jesus will seem to have been inadequately evaluated. These are not perhaps essential and logical defects however, and do not invalidate the claim for the reasonableness of "Christianity" if the content of the term "Christianity" be accepted as sufficient.

No review can be adequate to set forth the charm, the dignity and the strength of the author's work, complement of his volumes on "The Problem of Knowledge" and "Theology as an Empirical Science." In this day of theological controversy and social reactions the preacher may deepen his convictions and strengthen his message of a rational faith and sane morale at this fountain of reason.

SPENSER B. MEESER.

Personality and Reality: A Proof of the Real Existence of a Supreme Self in the Universe. J. E. TURNER, M. A., Ph. D. New York: The Macmillan Company.

THOUGH not primarily a theological treatise, this book is practically an argument for the existence of God, after the manner of the newer theism; which admits that investigation of, and argument from the existence and nature of the physical universe can never bring men to the knowledge of God's existence.

Doctor Turner accepts this dictum, and reasons from the independent nature of personality as we know it in ourselves. This he holds is above and beyond the physical, even though its expression and achievement of ends may be said to require the physical in its most mechanistic aspects.

Stating, defining, and expounding the essential qualities or characteristics of reality, he finds the personal self possesses all these in marked degree. He insists that " the self is in no sense unique, but rather resembles all other definite reals in the governing principles of its constitution and development." The " self," thus possessing all the qualities of reality, is an independent though related real, and may be regarded as possessing individual immortality, an actual though not unchanging continuation of the present life; and on the other hand cannot so develop as to become identical with the whole.

This " self " is furthermore *a dominant real* in all the activity of the universe, becoming increasingly so in a continuous progress. This shows it is *a definite and persistent entity.*

The author is not embarrassed by any of the mechanistic theories of the universe. However deeply related the physical self and the physical environment, nevertheless the line of distinction is always fundamental and real. Indeed he seizes the truth, almost too simple not to have been used oftener, that

> every material mechanism, as such and in its essential characters, is in the end the expression of the activity of mind . . . and is always the mode in which the dominance of some mind over some part of the material world has operated and expressed itself.

His claims may be summed up in this matter by saying that in the world as we know it, mind must, perhaps can, only express or reveal itself, perhaps function only or effectively, in some form of what is, in principle, automatic mechanism, either purely physical or social.

Mechanism when perfected is self-acting or automatic. The mind, which thus expresses itself in a perfected machine, may then withdraw (?) and the machine appear to be its own cause and explanation. In such a case the mind may be relatively hidden, only superior or equal minds being able to detect or discover it. The more perfect the mechanism of the universe the less need of mind for its accounting—so runs the naturalistic philosophy. No, says Doctor Turner, the more need of a Supreme mind, however well the mechanism may appear to be self-explained. Mechanism is itself the instrumental evidence of mind.

> The underlying principle involved here is that mind, by a real and true freedom, is able to embody its own spiritual activities within a sphere which is wholly physical—the sphere of matter.

This seems like the antithesis of true freedom.

And yet we find that it is just this material necessity, owing to its unvarying persistence, definiteness and precision, that provides the sole means whereby mind can achieve its freely determined purposes. . .

The mechanistic world, therefore, instead of being antithetic to mind, is matter that has been elevated by mind to its own superior level, and endowed with its inherent capacity for self-direction.

Doctor Turner recognizes that this thesis has aspects of reasoning similar to the Argument from Design; but in a clear-cut series of distinctions, which we cannot here reproduce, he makes the novelty of his argument indisputable. This novelty of the argument and the lucid style of the author make this book most engaging reading.

SPENSER B. MEESER.

The Self and Its World. GEORGE A. WILSON, Department of Philosophy, Syracuse University. New York: The Macmillan Company.

THE aim of this book is to

face frankly the central problems involved in all our fundamental interests—cognitive, æsthetic, moral, religious—and to seek a principle of explanation that gives a workable theory of life.

The search for this principle brings the author to the thesis that "reality" is found only in "value"; and as an idealist, the objective world of "common sense" and the realists, is explained simply (?) as "experience"—itself the apprehension and realization of values. As to what produces or causes the "experience," he finds that the cause is the ultimate Power (finally personal) who in cooperation with human selves or persons creates the world; which then has no objective existence as such. The outside world is defined exhaustively, though not in detail, as the self's response to stimulations from an independent source. There is other than human selves. Solipsism is indignantly repudiated. But "the other" is not the material world, conceived as an independent entity. The other is the ultimate Self or Power (or Person).

That the world is common to all is conclusive evidence that the source is the same for all; and, that the world is knowable by all, is the supreme reason for believing that the source is intelligent.

This type of Personalism offers answers to many questions. Freedom, for instance? The self is free, except insofar as its limitations have been proved.

What is the ruling principle for the organization of values? It is the self. Whatever contributes to its unfolding is good, whatever interferes is bad.

The self being conceived as essentially social, what is the meaning of the objective world? The development of selfhood in spiritual beings, the training of selves.

These answers it will be recognized, have been arrived at upon other philosophical or religion bases; though the author claims they cannot be nationally justified otherwise than on personalistic grounds.

The section, Part III, "The World as Value," in which are considered the various values, is of great interest. But one finds it difficult to escape the sense that these values are not exclusively to be based on the author's philosophy. One would like to read many times these discussions, full of wisdom and keen insight, and one can without consenting to the philosophy, perhaps rationally justifying them on other grounds. In particular, chapter IV, "Moral Values," and chapter V, "Religious Values," are classics.

SPENSER B. MEESER.

The Christian Conviction. CLELAND B. MCAFEE, of McCormack Theological Seminary. New York: The Macmillan Company.

THOUGH written for information such as would make the Christian faith intelligible to one who had never before heard of it, this book might well be read by multitudes of those who profess to be Christian, and even by some who minister the Christian conviction. It begins at the beginning and seeks in simple fashion to present the moderate conservative understanding of the Christian religion. It treats of the convictions concerning God, man, their mutual relations, the reality of sin, salvation, and the social aspects of the faith.

The book embodies lectures on the Joseph Cook Foundation, delivered in China, Japan, India, and in whole or in part in Syria, Egypt, Siam, and Korea.

Christianity is defined as a religion of a Person and a Book, or at least these are the two main sources. It has advantage in being a *founded* religion, with historical origin and a history. Some serious consideration is given, however, to a third source, "*a constantly renewed experience.*" The tests of a religion are always its answers to the fourfold question treated—what it teaches about God, man, their reciprocal relation, and the relation between man and man. While many readers would prefer or their faith demand some different answers to these reported teachings, the exposition is simple, readable, and free from a rigid dogmatism.

SPENSER B. MEESER.

Fundamental Christianity. FRANCIS L. PATTON. New York: The Macmillan Company. 1926. Pp. xi, 334.

THE author was President of Princeton University, 1888-1902, and President of Princeton Theological Seminary, 1902-1913. Prior to holding these distinguished positions, he was regarded as probably the keenest logician, one of the ablest ecclesiastical lawyers, and one of the most eloquent pastors in the Presbyterian Church. Those who heard him in the classroom cannot forget his mastery of the history of philosophic thought; his rapierlike thrusts penetrating the joints of his adversary's armor; his humorous stories serving as an anesthetic preliminary to a major operation; his appealing rhetoric as he pleaded for a decision in favor of the defendant. For President Patton has always been a "defender of the faith." He taught Dogmatic Theology and has been and is at home in the philosophical side of Apologetics.

The literary form of the present volume is given in the preface:

> This volume is the outcome of five familiar lectures delivered in 1924 on the James Sprunt Foundation in Union Theological Seminary, Richmond, Virginia. Though since expanded far beyond the limits allowed to lectures, the author prefers to keep the personal form of address; and ventures to hope that the additional matter may make the book more useful to ministers and laymen in various churches who by reason of contemporary controversy feel called upon to consider anew the meaning of Christianity.

The table of contents enumerates the subjects of the lectures, namely, *The Theistic View of the World, The Seat of Authority in Religion, The New Christianity, The Person of Christ, The Pauline Theology.* Each subject is attractive in itself, and the reader is not disappointed in expectation of freshness of treatment, aptness of frequent epigramatic sentences, acuteness of criticism, beauty of diction, and occasional eloquent sermonic digressions. But after reading the book, some may wonder why the title "Fundamental Christianity" was chosen to describe its contents. To be sure it is conservative, but the word *fundamental* as currently used has come to have a rather technical meaning, and the Christianity described is as "modern" as it is "fundamental." In brief the volume will bring little comfort to either, for reason given by the author himself.

> Just now a religious controversy is going on and the opposing parties call themselves Fundamentalists and Modernists. No sharp antithesis is implied in these designations, but in the word "Modernist" there seems to be a tacit implication that the Fundamentalists are a set of old-fashioned people who have been "suckled on a creed outworn" and that truth lies on the other side of the controversy. Speaking for myself I confess that I do not wear either of these labels, for I am enough of a modernist to feel that I have a right to live in the twentieth century and too much

of a fundamentalist to renounce my heritage of faith for the sake of being in fashionable company. The advocates on both sides of the controversy will say that they are seeking or defending truth, but in doing so they are confronted with Pilate's question; and again they are brought into relation with another phase of fashion which may help some to quiet their anxiety lest they should "buy the truth" at too high a price; for truth is now regarded by some as only a device for securing certain practical results.

If, however, it brings no comfort to controversalists, it will bring illumination and strength to those who care to listen to the judgment of one who has earned the right to speak, and who speaks with force and conviction. The author appeals to the bar of reason for a verdict; and he will not be greatly disappointed if in much of his reasoning the Scottish verdict of "not proven" should be returned. Read the book, render your decision.

MILTON G. EVANS.

Essays Catholic and Critical. Edited by EDWARD GORDON SELWYN. New York: The Macmillan Company. 1926. Pp. 452.

THIS series of essays by members of the Anglican communion represent noteworthy effort on the part of scholarly clergymen and teachers of the High Church party to interpret Christian truth from the view-point of the Liberal Catholic school in England today. The volume brings to mind the series *Lux Mundi* of nearly a generation ago. This series, though its parts are of unequal interest and value, are of one spirit, in that they attempt to combine the supernaturalism of the older theology with the generally accepted results of modern Biblical criticism and of current psychological theories, together with the high-churchly view of the sacraments and of the solidarity and historic continuity of the church. This was not altogether an easy task. Possibly the attempt is as successful as could be expected. To effect a synthesis between the supernatural elements in the gospel and modern critical studies has been attempted by many thinkers in recent years, with varying success; to harmonize "Catholic unity and authority," in the sense of these exponents, with modern thought-currents is not quite so easy.

The first part of the volume deals with such fundamental matters as the origin, nature, and ground of religion; the second, with the Christian doctrine of God, of Christ, the incarnation, sin, atonement, the resurrection. The third section is given to the doctrine of the church and of the sacraments.

In discussing the authority of the church the writers seem to be trying to hold to some form of external authority for the church, but when

this is analyzed it appears only to consist in "the power to survive as a living element in the consciousness of the whole Christian body." This can hardly be made a practical working authority. The infallible authority of pope and of councils is rejected, but it is conceded that the papacy may have "a special function to fulfil in the life of the Church," if it be regarded not as the direct and infallible voice of the Holy Ghost, but as a legitimate development of the divinely instituted episcopate, and as the exponent of the consciousness of the whole church.

The theological portions of the book follow in the main the older orthodoxy of the more progressive type. It is when one comes to those parts which deal with ecclesiastical and sacramental issues that one wonders how thoughtful scholars, who accept in the main the modern world-view, can also hold to even such moderated sacerdotalism and sacramentarianism as appear here. The writers seem to be admitting the Roman view and rejecting it at the same time, by means of fine-spun language difficult to follow. The Eucharist is "a sacrifice in a primary sense, without involving or suggesting any repetition of the cross." The bread and wine become actually Christ's body and blood, "without any connotation of materialism." "This (change) occurs simply in and through their becoming effectual symbols." Transubstantiation is accepted "in a sense"; "but it is not such a doctrine of transubstantiation as is condemned in Anglican formularies." In exactly what sense, is not clear, and we fancy that the reformers who drew up the Anglican formularies would hardly have been convinced by the subtleties here set forth.

EDWARD B. POLLARD.

The Fiftieth Anniversary of the Ethical Movement, 1876-1926. New York: D. Appleton & Company. 1926. Pp. vii, 276. Price, $2.50.

THIS very valuable volume consists chiefly of a series of statements by leaders of the Ethical Movement in different countries with biographical sketches of these leaders and a somewhat detailed chronology of the movement from the organization of the first local society in New York on May 15, 1876, to the present time. Here, accordingly, is both a book for current reading for information, and also a volume for permanent reference.

It is a pleasure to say that the publishers' part in the production of this book is admirably done, and the pages everywhere are a pleasure for the eye as well as suggestive for the mind. One of the delightful elements thus combined in this work is found in the portraits of the leaders whose autobiographical sketches form a considerable proportion of the contents.

As the leader among these leaders we find naturally the name and portrait of Felix Adler, who as a young man of twenty-four years and already a member of the faculty of Cornell University, was preeminent among those who organized the New York society in 1876.

The point of view of the Ethical Movement, for those not already acquainted with it, may be found briefly suggested by a quotation from the paper by Doctor Adler. He says:

> The position of the Ethical Societies connected with Ethics the two notes of independence and reverence. The authority of the moral law is not borrowed; it is aboriginal, and also sovereign. The ethical end is the sovereign, supreme end of life to which all other ends must be subordinated. Now fundamentalism attacks the independence of the moral law. The supremacy of it, on the other hand, the reverence to it, was attacked from another quarter, namely from the side of moral skepticism (p. 13).

Accordingly "The Ethical Society exists in order to give a new consecration to life" (p. 27).

It is to be understood, of course, that this worthy volume will not receive a very hearty welcome from those who emphasize religion as the only source of morality and are slightly, if at all, interested in consecration of life itself. Even they, however, will do well to examine the pages of this work, especially if they are willing to become acquainted with a movement which for half a century has taught and stressed the worth of conduct for its own sake and at the present time is a type of thought which exercises an influence entirely out of proportion to the number of those who are identified with it.

One wishes that the book may be read widely and that the appeal which it makes for the highest type of conduct may be considered on its merits.

FRANK GRANT LEWIS.

Walter Rauschenbusch and His Contribution to Social Christianity. ANNA M. SINGER. Boston: The Gorham Press. 1926. Pp. 136. Price, $2.00.

PROFESSOR RAUSCHENBUSCH lived formally as a pastor of a Baptist church in New York City and as Professor of Church History in Rochester Theological Seminary. The service which he rendered in both of those positions in accord with what the titles to those positions implied was ample and unusual. It may be, however, that he will not be permanently remembered so much for that service as for what he did, which was not implied in either of those positions as ordinarily understood.

This is suggested not merely by some familiarity with what he achieved altogether, but also when Miss Singer says in her preface that

the subject which she has treated came to appeal to her while listening to the lecture of a professor of Sociology, Dr. E. S. Bogardus, of the University of Southern California. Miss Singer found in Doctor Rauschenbusch an exponent of social Christianity rather than of Christianity in the usual sense of the term, "A prophet of social righteousness" (p. 15).

The contents of the volume consist of a brief sketch of Professor Rauschenbusch and his ancestry, followed by eight other chapters treating his ideas of such subjects as the Israelitish prophets, the fundamental principles of Jesus with reference to racial matters, class distinctions, wealth and its pursuit, labor and capital, militarism, the church as a social factor of salvation, etc. In these ways Miss Singer has provided an introduction to the life and service of Professor Rauschenbush as these are available from his writings.

The purpose of Miss Singer was obviously first of all to secure an estimate of the worth of Doctor Rauschenbusch's contribution to the world in its larger social aspect. At the same time her volume may serve for others as an introduction to the writings of Professor Rauschenbusch, and it is to be hoped that those who have not already lived with the pages of Doctor Rauschenbusch will respond in the way in which Miss Singer suggests.

As a minor criticism of the book one is compelled to recognize that the language is sometimes not happy, particularly as compared with that of Doctor Rauschenbusch, and that the proof-reading has not been as careful as could have been wished.

FRANK GRANT LEWIS.

The State and the Kingdom. WILLIAM MONROE BALCH. New York: The Abingdon Press. Pp. 63. Price, 50 cents.

THE author of this handbook gives as its aim "to help the thoughtful and conscientious citizen to an understanding of the origin and the nature of the state, and to a valid appraisement of law, democracy, and politics." The state is conceived of as a divine institution, growing out of the needs of human nature and the expansion of the family. That this is a "Christian nation" is asserted, but feebly supported by argument. When analyzed the assertion becomes scarcely more than rhetoric. The chapter on the Social Nature of Democracy is clear and discriminating. In the last chapter the author comes to the theme of his book, the State and the Kingdom, in a brief discussion of the Sacredness of Politics. The little book cannot fail to be helpful to one who would take his citizenship seriously.

EDWARD B. POLLARD.

Youth Looks at the Church: Addresses, Questions, Discussions and Findings. Interdenominational Student Conference, Evanston, Illinois, December 29, 1925—January 1, 1926. New York: The Abingdon Press. 1926. Pp. 220. Price, $1.00.

Much publicity was given to this conference at the time it was held, both through the religious newspapers and through the daily press. As in such instances ordinarily, the comments were not only quite inadequate but also more or less unfair.

For that reason as well as because of the unusual character and worth of the conference the publication of this volume is of distinct meaning and value. It actually introduces us to the conference itself, both through the formal introduction from the keen and careful pen of Stanley High and through the direct and conversational reproduction of the formal addresses and less formal discussions, all of which are here given in full or so happily summarized that abridgment is not apparent to the reader.

The broad scope of the conference is seen in the fact that it was composed of about nine hundred students who assembled from nearly two hundred colleges and universities of the United States and represented twenty Protestant denominations. Moreover, they gathered with the understanding that they were to feel entirely at liberty to survey church life and Christianity without any restraint other than that which the facts of their own experience and observation imposed.

Here then is a volume which ought to be read and carefully considered by every one who assumes to have any thoughtful relationship to organized Christian work, or in fact to any type of religious activity. If one is youthful himself he needs to consider this volume as a sketch of the thinking of the leaders of his own age. If one is no longer young, whether in mind or in years, then he should read this book in order that he may have an exceptional view of the direction in which religious development in general, as well as Christian development, is occurring.

Frank Grant Lewis.

Character Building in a Democracy. Walter Scott Athearn. New York: The Macmillan Company. 1924. Pp. xii, 163. Price, $1.25.

This little book, though two years old, is just such a one as will furnish suggestive material for an educator in religion in a land of democracy, in a year when the foundations of our system of government are being reexamined in the light of one hundred and fifty years of history. The relation of church to government and to general education may need restudying. The volume comprises the addresses the author offered in the second

Washington Gladden Lectureship series. It is directed particularly to Christian laymen. Theology, missions, evangelism have had their sequential eras of emphasis in church objective. Today religious education offers the opportune technique for Christian propaganda. In the face of disrupting agencies tearing down the moral and spiritual quality of American culture, the church may convey a remedial and balanced ration of religion only as it, and particularly its lay leadership, takes seriously the possibility of church-school education.

The State-school system is replete with a varied stock of instructional materials representing the many-sided art and science interests of our age. Organized Christianity needs a correspondingly complete order of schools to train the younger generation in the religious objectives of our time. "A dual system of schools"—one to advance secular education, and the other to project religious education—these will minister a proportioned life-perspective to young America and build characters fit for a democracy.

A church-school system, effective in aim, organization, discipline, and product, will never be reared by denominational effort or by the control of the International Council of Religious Education. Plans and programs piped down from national offices through State, county and township executives to local churches, are devitalized before they reach their goal. We must build "from the local church *up* to the national boards." The local enterprise is to receive its inspiring stimulus and advice from zone supervisors of professional ranking. These paid leaders will in no wise break down denominational loyalties. On the other hand they will capitalize latent energies of the young and train them for competent control in church endeavor.

The strength of the text lies in its clear articulation of problem and possibility in church-school work. It will strike laymen favorably and serve a valuable need where used. The professional man may reopen the question of State-church educational policy. Too, he may continue to work upon the questions of what constitutes religious education and how such education can contribute more dynamically to character building.

STEWART G. COLE.

Principles of Religious Education. E. E. EMME and P. R. STEVICK. New York: The Macmillan Company. 1926. Pp. 285.

A TEXT on "principles" always attracts the student's serious attention. Few have as yet ventured to state the principles of religious education. Few feel they have bounded the field and can articulate clearly the issues

involved. What is religion? How changeable is human nature? What are legitimate ends of religious effort? What materials are appropriate, and how can they be used most effectively in the interests of group and mental ages? These and life questions challenge us. Experimentation rather than affirmation seems to be the order of the day. Only a few have left their laboratory to report findings. Emme, a Superintendent of Religious Education in the Methodist Episcopal Church Conference, and Stevick, an instructor in Religious Education in a mid-western College, have announced their position.

The key to the book is attractive: I. Human Nature, II. Aims, III. Means (Curriculum, Method, Administration), and IV. Leadership. One has not read far until he is impressed with the fact that the authors have read widely and connoted view-points from many sources. The view-points are presented in sequence, after which the " composite view " of the authors is offered.

In the study of human nature, for example, the positions of several schools of psychology and sociology, of the Old Testament, of Jesus, and of later Christian thought, are set forth as a preface to the " working theory " of the writers. Such a retrospect is most important, but it is doubtful if it can be done in a worth-while way in thirty-two pages. With twenty-one lines devoted to Behaviorism, interpretative light is hardly shed on so important a psychology. To raise the question of the reliability of the instinct theory of human nature and then to dispose of it with a few broad generalizations is scarcely to make a contribution to the study. According to the authors, the one common principle psychologists and sociologists have is that " education is possible," for human nature can be modified (p. 43).

But why let the social scientist with his purely secular mechanics settle the issue for the religious educator? The psychology of religion, of evangelical Protestantism, has evidence to offer which is just as important for the churchman's purpose. This adjacent discipline has been omitted in the volume under review.

When it comes to the subject of " aims," the authors deal with child, youth, and adult age groups under the captions " ultimate " and " immediate " ideals. The latter grow out of the former. Is this academic method the most reliable procedure in a day when scholarship is dedicated to historical and inductive study? What are the reliable bases of " ultimate " aims? Moreover, what do we know about ultimates? In as far as the educator dares to present ideals, must he not quarry them out of the " immediate " experience and " immediate " aims, in order that they may have sound foundation?

This book gives a man a chance to rethink the premises of his philosophy of education. To the reviewer it seems that the authors have covered too wide a subject-territory in so brief a compass. They have also been too anxious to offer harmonistic conclusions to do full justice to the theories they have brought into purview. The " exercises " and " references " concluding each chapter make good introductory subjects for men who desire to become acquainted with many of the issues facing the educationalist.

STEWART G. COLE.

Junior and Intermediate B. Y. P. U. Leader's Manual. INA SMITH LAMBDIN. Nashville, Tennessee: Sunday School Board of the Southern Baptist Convention. 1926. Pp. 135.

THE author of this " manual " is apparently an executive of the Southern Baptist Convention whose business it is to provide youth leadership with methods and programs for the local church. In the text under review she sets forth the general mechanics of Junior and Intermediate Societies as they have been accustomed to function in well-established parishes. Indeed she intimates that her contribution to the theme is simply a reproduction of the best experiences of churches within the Convention. Such well-known subjects as leadership, organization, meetings, and records are briefly but pointedly treated. The unexperienced can thus learn how to initiate and promote a young people's group. Many suggestions are offered on how to incite interest and provoke loyalty. Loyalty is to be centered in the church and interest to be focused in the Bible. By these combined efforts young folks will accomplish the Christian character they are expected to have.

Undoubtedly this manual will serve a large constituency, particularly in circles where opportunities for free experimentation under strong leadership is at a premium. It seems unfortunate, however, that a reference work supposedly in the interests of boys and girls should have so very little to say about the character of those boys and girls. Save for a few sentences on pp. 23, 24, regarding the " general characteristics " of these age groups, there is no sufficient information on this all-important subject. Shall materials and mechanics of church societies subject the challenge of youth to them, or shall they take fashion according to the needs and desires of the human factor? This manual answers in terms of the former approach. It would surely be a serious defect if those who attempt to guide young people in Christian service in their respective churches should fail to keep to the fore those ideals which emphasize character as the goal of the entire educative process.

STEWART G. COLE.

Senior B. Y. P. U. Administration. Arthur Flake. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. 1926.

Born of the author's personal experience as a leader of young people in a local church, and as Field Secretary of the B. Y. P. U. in the Southern Baptist Convention, this Manual of Methods meets the most important requirement in a work of this sort; it is practical.

The meaning and aim of the B. Y. P. U. is definitely presented and the duty and opportunity of each of the principal officers and committees set forth in a comprehensive way. Much emphasis is laid upon spiritual objectives.

The work is somewhat official in character, emphasizing standards and plans advocated by the B. Y. P. U. of the Southern Baptist Convention, yet its usefulness is not limited to any particular constituency. It is a mine of information and suggestion for young people's societies. An appended list of questions for review and examination adds to its value as a text-book for study classes.

Rittenhouse Neisser.

Education in Soviet Russia. Scott Nearing. New York: International Publishers. 1926. Pp. 160. Price, $1.50.

In this volume we have a summary of what Doctor Nearing "saw and heard in the schools of the Soviet Union" (p. 151). In accord with his general method of going to the real sources for material concerning the subject on which he writes he was not satisfied to base a discussion of education in Russia at the present time on secondary foundations; he went to Russia and visited the schools and universities themselves, giving sufficient time to the visit for securing real information. While he made the visit intending to view the field sympathetically, he did not look at it blindly. "Soviet educational institutions are not a paradise. They are a battle-ground," he says (p. 13).

He found, accordingly, that we must first take into account Russia's dark educational past, how the Soviet movement must produce a new educational structure, building practically from the foundation up. The outcome naturally at the basis of the new system is the labor school, through which "all children in the Soviet Union are required to go" (p. 33). This step in educational development is completed by the children at the age of fifteen or sixteen. They are then ready to go on to the professional schools, which are of three classes: peasant schools, devoted to the chief rural and village occupations; city schools, which take up the professions connected with industry, business, etc.; and, third, factory schools, which are organized in connection with some productive enter-

prise and with training apprentices in that enterprise (p. 51). These professional schools are still relatively few and suffer from inferior buildings and equipment, as might be expected (p. 62).

In higher technical schools the third stage in Soviet education is accomplished. They are divided into six main groups: medicine, pedagogy, agriculture, industry, economics, music and art. Doctor Nearing found opportunity to visit a number of these institutions and to talk with directors, teachers, officials, and others. He found the work which was being done was exceedingly interesting, not so much because of what is taught as because of the way in which the teaching and administration of these institutions is carried on (p. 63). He became aware that altogether "Soviet education has one dominant aim—to enlarge the life experience of the people" (p. 132).

It would be unfair to this important work if one were to leave it in this brief review without calling attention to the conversational form of the language, the simplicity, directness, and clearness of the style as a whole, and the immense amount of first-hand material which is at the same time embodied in Doctor Nearing's very practical narrative.

FRANK GRANT LEWIS.

The Baptist Distinctive and Objective. JAMES S. KIRTLEY, D. D. Philadelphia: Judson Press. Pp. 71.

THIS is a revision and expansion of two chapters, in Doctor Kirtley's excellent little volume, designed for the culture of young Christians, and previously published under the title of "You and Your Church." The two chapters in this little volume will serve to make clear the primary conceptions that lie back of that particular emphasis and interpretation of the gospel which have characterized the Baptist group of Christians, and also those spiritual ideals which Baptists have seen more clearly than many others and which they would keep alive and in vigor.

EDWARD B. POLLARD.

The Baptist Family in Foreign Mission Fields. NELLIE G. PRESCOTT. Philadelphia: The Judson Press. 1926. Pp. 236. Price, $1.00 net.

THIS is a mission study book for adults and young people. The author was for years Foreign Secretary of the Woman's American Baptist Foreign Mission Society. In that office she became personally acquainted with hundreds of missionaries, learned their problems and activities, and through correspondence acquired the art of sympathetic description of

achievements abroad and cooperative efforts at home. Twice she was commissioned to make visits to foreign mission fields for special study, and has made three around-the-world journeys for observation.

The title of the book is happily conceived. Miss Prescott thinks of the Baptists at home as a family awaiting letters from a sister who has gone on a visit to members of her family in different parts of the world. She has seen them in hospital, in schoolroom, in industrial schools, on the farm, in the kitchen, in the office, in brief wherever a person can work. She writes to her home folks about their Chinese and Japanese and Burmese and Assamese and Philippine brothers and sisters, and describes them in their social and industrial and Christian relations. Her letters are adapted to the ages of members of the large Baptist family. Her correspondence list includes "Grown-up Folks," "In-Between Folks," and "Little Folks," and with skill she adapts her letters to Seniors and Adults, to Intermediates and Young People, and to the children who delight in stories whether told to young or old. Some beautiful illustrations serve as photographs inserted in the envelope with the letter.

Pastors and teachers will find in this volume material and suggestions that will make it easy to interest and entertain all to whom Miss Prescott wished to write.

MILTON G. EVANS.

The Second Century of Baptist Missions. WILLIAM B. LIPPHARD. Philadelphia: The Judson Press. 1926. Pp. 253. Price, $1.00.

THE present generation of young Christians cannot be too grateful for their educational opportunity. The church values both its young people and educational material and method as never before. The volume edited by the Department of Missionary Education, Board of Education of the Northern Baptist Convention, and prepared by William B. Lipphard, Associate Editor of *Missions,* is a story of one of the most significant decades in Christian history.

In 1914, American Baptists fittingly celebrated the completion of the first century of their foreign missionary activities. Then came the World War, a lightning flash revealing humankind from one corner of the earth to the other. Suddenly, the Son of man had come as in the days of Noah, when men were engrossed in buying and selling, sowing and reaping, plotting and counterplotting, warring and pillaging; and professing Christians having each other by the throat demanding confessions of faith and shouting of party shibboleths and bargaining for delimitations of creedal territory. And as always at his coming, the old question could be asked, "Shall he find faith on the earth?" This book answers, "Yes." The

threshing fan was at work. Chaff was burned; wheat garnered; seed-corn stored for a new harvest; and new sowers eagerly scattering better seed guaranteeing a more satisfactory harvest.

The table of contents gives the scope and purpose of the book, and the proportion given to the years of the war shows the author's conception of its significance in the missionary enterprise. The titles of the chapters are alluring. They are: "When World Foundations were Shaken"; "The Long Arm of the War"; "In the Wake of the Storm"; "Building New Foundations"; "Developing an Indigenous Christianity"; "For the Relief of Human Suffering"; "The Emergence of Christian Leadership"; "Problems of Today." There is a sufficiently comprehensive bibliography of easily obtainable books to make this volume an admirable study-book for class work; and the great number of illustrations indicate the variety of interests centering in the Baptist Foreign Mission offices.

The most helpful chapter in the book is Chapter VIII, "Problems of Today." To ask questions is a sign of adventure, of daring, of pioneering, of faith. The missionary enterprise has not failed, nor has it succeeded. To acknowledge guilt is condition of forgiveness; to repent is to enter the Kingdom. But we must repent of *our* sins, not of those of a generation ago. To use methods and tools of our fathers is to prepare for another coming of the Son of man in judgment; to present the gospel we know has survived, and to devise new associations and new correlations to make that gospel acceptable, is to bring his coming in glory. A serious study of this book by thousands of Christians this winter will hasten the coming of that day.

MILTON G. EVANS.

The Missionary Idea in Life and Religion. J. F. McFADYEN, M. A., D. D. New York: Charles Scribner's Sons. 1926. Pp. 178. Price, $1.50.

THIS handbook is one of the Life and Religion Series edited by Frank K. Sanders and Henry A. Sherman, and is adapted to group study. Its author having served as missionary teacher in Hislop College, India, has had favorable opportunity to know the missionary problem intimately. He is now professor in Queen's Theological College, Kingston, Canada. Because of its purpose, the book is non-technical in its method. Very much is packed into small compass, and yet the book is interesting throughout. The two chapters on "Inevitable Handicaps," and "Self-imposed Hindrances" to the missionary enterprise are particularly suggestive. A class led thoughtfully through this little book will come out more intelligently Christian in their world outlook.

EDWARD B. POLLARD.

Early Baptist Missionaries and Pioneers. Vol. II. W. S. Stewart. Philadelphia: The Judson Press. 1926. Pp. 235.

Mr. Stewart has made a second contribution to a better popular appreciation of some of our most noteworthy American Baptist missionaries. In the volume before us, Johann G. Oncken, Luther Rice, Nathan Brown, Henrietta Shuck, William Ashmore, Alfred Soper, Matthew T. Yates, Marilla B. Ingalls, and Josiah N. Cushing are the subjects of sketches and appraisals. The book was edited by the department of Missionary Education of the Board of Education of the Northern Baptist Convention and will be found valuable for class study, for which it was prepared, and also for private reading. Such foundation builders, as those here presented, should not be forgotten.

Edward B. Pollard.

The Teaching of "Pastor" Russell. W. T. Conner. Nashville, Tennessee: Sunday School Board of the Southern Baptist Convention. 1926. Pp. 68.

In some communities Russellism has made an impression, and many persons have been influenced by its vagaries. Inquiries are therefore frequent as to the best method of meeting it. Seldom does a church, or a community that has had a careful teaching ministry, find itself troubled by this bizarre propaganda. Doctor Connor of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, points out in this little volume some of the chief of Russell's teachings, and their weakness in the light of Scripture and of common sense. As the style is clear and readable, it will be found useful, not only to ministers who feel that some notice should be taken of the presence of this cult in their parishes, but to laymen and those unaccustomed to technical phraseology.

Edward B. Pollard.

New Baptist Hymnal. The American Baptist Publication Society (Philadelphia) and Sunday School Board of the Southern Baptist Convention (Nashville). Price, $1.00.

After more than forty years of service the older Baptist Hymnal, the most widely used of all Baptist hymn-books in America during those decades is revised or, perhaps better, recompiled. The great standard hymns are of course retained, a larger proportion of the best "gospel hymns" is included in the new book. Besides the necessary indexes, etc., there is found a good selection of responsive readings, besides many of the best doxologies, responses, glorias, and amens. The gospel hymns and the children's hymns are both separate sections from the main body of standard hymns.

One is glad to observe some of the best of the more recent hymns of social import, which type was entirely lacking in all the older hymnals. One notes, for example, hymns of Washington Gladden, Maltbie D. Babcock, Henry Van Dyke, Frank Mason North, Katherine Lee Bates, Rudyard Kipling, Sidney Lanier, and others.

This book will be welcomed by many congregations that find such a superior collection as *Sursum Corda* too difficult for the general use.

Edward B. Pollard.

INDEX

Anderson, Frank L.
Readjustments of the Modern Minister, 294
Anderson, Frederick L.
Great Commission, 56, 170
Archæology
Archæological and Critical Notes, 80, 217, 337, 339
Travel Notes of an Excavator, 339, 465
Ayres, Eugene E.
Art and Dramatism in Worship, 279
Baptists and their Worship, 440

Baker, Ben L.
China's New Revolution, 417
Baptism
Christian Baptism, 131
Baptists
Baptists and Church Union, 259
Baptists and their Worship, 440
Baptist Union of Great Britain, 475
Barton, George A., 337
Bible
On Letting the Bible Alone, 83
Quaint Mistranslations, 222
Some Mistranslations and Doctrinal Errors, 469
Bitting, William C.
Educated Young People—the Pastor's Problem, 184
Book Reviews
Athearn: Character Building in a Democracy, 497
Balch: State and the Kingdom, 496
Bell: Sharing in Creation, 244
Beman: Selected Articles on Capital Punishment, 123
Beman: Selected Articles on Prohibition, 123
Bowie: Inescapable Christ, 113
Boyd: Singers of Judah's Hills, 380
Bronk: Pillars of Gold, 381
Brown: Playtime Guide-Book, 376
Brunner: Surveying your Community, 252
Budge: Babylonian Life and History, 362
Cadman: Imagination and Religion, 373
Chalmers: Church School Improvement, 119
Chave: Junior, 375
Clausen: Pen Portraits of the Prophets, 368
Coffin: Portraits of Jesus Christ in the New Testament, 366
Conner: Teaching of "Pastor" Russell, 505
Cooley: Aim of Jesus Christ, 241
Cross: Christian Salvation, 110
Douglas: These Sayings of Mine, 487
Drury: History of the Church of the United Brethren in Christ, 117
Easton: Gospel according to St. Luke, 363
Emme and Stevick: Principles of Religious Education, 498
Fiftieth Anniversary of the Ethical Movement, 494
Finn: Church Work with Intermediates, 378
Flake: Senior B. Y. P. U. Administration, 501
Forrest: Do Fundamentalists Play Fair? 246
Fowler: History and Literature of the New Testament, 102
Frazer: Worship of Nature, 370
Gershenson: Key to Faith, 239
Hardman: Ideals of Asceticism, 114
Harris: Religion of Undergraduates, 250
Hayes: Heights of Christian Love, 486
Humphrey: Nationalism and Religion in America, 247
Hurst: Outline of the History of Christian Literature, 383

Johnson: Selected Articles on Child Labor, 124
Jones: Finding the Trail of Life, 377
Joseph: Historical Development of Christianity, 115
Kent: Growth and Contents of the Old Testament, 100
Kimball: Wooing of Rebekah, 121
Kirtley: Baptist Distinctive and Objective, 502
Kittel: Religion of the People of Israel, 101
Klausner: Jesus of Nazareth, 126
Lake: Religion of Yesterday and Tomorrow, 253
Lambdin: Junior and Intermediate B. Y. P. U. Leader's Manual, 500
Lane: Evolution and the Christian Faith, 382
Lerrigo: Anita, 379
Lipphard: Second Century of Baptist Missions, 503
McAfee: Christian Convictions, 491
Macalister: Century of Excavation in Palestine, 359
Macartney: Putting on Immortality, 373
MacCallum: Great Partnership, 379
McFadyen: Missionary Idea in Life and Religion, 504
McFadyen: Use of the Old Testament, 240
Macintosh: Reasonableness of Christianity, 487
Marchant: British Preachers, 254, 381
Merrifield: Modern Religious Verse and Prose, 122
Merrill: Liberal Christianity, 112
Moehlman: Unknown Bible, 485
Moran: Creed for College Men, 128
Morrison: American Pulpit, 254
Morton: Bankruptcy of Evolution, 382
Muller: Five Minutes Daily with Luther, 381
Nearing: Education in Soviet Russia, 501
Needham: Science, Religion, and Reality, 242
New Baptist Hymnal, 505
Newton: Best Sermons, 254
Oman: Grace and Personality, 105
Patton: Fundamental Christianity, 492
Prescott: Baptist Family in Foreign Mission Fields, 502
Psychology and the Church, 378
Purinton: Literature of the New Testament, 103
Ropes: Text of Acts, 483
Schaeffer: Call to Prophetic Service, 369
Scott: First Age of Christianity, 364
Selwyn: Essays Catholic and Critical, 493
Shaver: Christian's Life Work [and 5 Companion Books] 374
Sherman and Kent: Children's Bible, 120
Singer: Walter Rauschenbusch and his Contribution to Social Christianity, 495
Smith: Holy Spirit in the Gospels, 367
Smith: Principles of Christian Living, 108
Sperry: Reality in Worship, 119
Stead: Story of Social Christianity, 116
Stewart: Early Baptist Missionaries and Pioneers, 115, 505
Turner: Personality and Reality, 488
Vincent: Ruth Talks it Over, 250
Vrooman: Progressive Christianity, 372
Wardle: Israel and Babylon, 361
Watson: Science as Revelation, 124
Weigall: History of the Pharaohs, 248
What the Coal Commission Found, 122
Wieman: Religious Experience and the Scientific Method, 245
Wilson: Self and its World, 490
Wunder: Crowds of Souls, 380
Youth Looks at the Church, 497
Brainerd, David
First-Century Saint in the Eighteenth, 190

Chave, Ernest J.
Assets and Liabilities of a Modern Minister, 453

Chiera, Edward
Archæological and Critical Notes, 217
Travel Notes of an Excavator, 339, 465
China
China's New Revolution, 417
Christian Baptism See Baptism
Church Union
Baptists and Church Union, 259
Is Church Union Attainable? 387
Clay, Albert T., 81
Coe, George A., 227
Cole, Stewart G.
Book Reviews
Athearn: Character Building in a Democracy, 497
Brown: Playtime Guide-Book, 376
Brunner: Surveying your Community, 252
Chalmers: Church School Improvement, 119
Chave: Junior, 375
Emme and Stevick: Principles of Religious Education, 498
Harris: Religion of Undergraduates, 250
Lambdin: Junior and Intermediate B. Y. P. U. Leader's Manual, 500
Shaver: Christian's Life Work, [and 5 Companion Books] 374
Sherman and Kent: Children's Bible, 120
Vincent: Ruth Talks it Over, 250
Some Phases of Current Psychology, 88
Conwell, Russell H.—a Memory, 476
Creative Day
Meaning of the Creative Day in Genesis, 84
Crosby, John
Fifteenth Century Martyr, 209
Immersion Off-Shoot of the St. Thomas Christians of India, 32

Day, Charles H.
Alvah Hovey, D. D., LL. D., 47
Day See Creative Day
Dewey, John, 226

Eaches, Owen P.
First-Century Saint in the Eighteenth, 190
Enslin, Morton S.
Book Reviews
Coffin: Portraits of Jesus Christ in the New Testament, 366
Cooley: Aim of Jesus Christ, 241
Easton: Gospel according to St. Luke, 363
Fowler: History and Literature of the New Testament, 102
Purinton: Literature of the New Testament, 103
Ropes: Text of Acts, 483
Scott: First Age of Christianity, 364
Evans, Milton G.
Book Reviews
Bell: Sharing in Creation, 244
Frazer: Worship of Nature, 370
Klausner: Jesus of Nazareth, 126
Lipphard: Second Century of Baptist Missions, 503
Moehlman: Unknown Bible, 485
Needham: Science, Religion, and Reality, 242
Patton: Fundamental Christianity, 492
Prescott: Baptist Family in Foreign Mission Fields, 502
Smith: Holy Spirit in the Gospels, 367
Stewart: Early Baptist Missionaries and Pioneers, 115
Watson: Science as Revelation, 124

Garber, Paul N.
Book Review
Humphrey: Nationalism and Religion in America, 247
Gavin, F., 338
Goodspeed, Edgar J., 82
Gordon, George A., 353
Gordon, George B., 229
Great Commission, 56, 170

Holt, Arthur E.
Contribution of Sociology to the Making of the Minister, 432
Horsynge, John
Fifteenth Century Martyr, 209
Hovey, Alvah, D. D., LL. D., 47

Huse, H. F.
Involution a Needed Word in Religion, 196

Immersion. See Thomas Christians
Inge, William R., 234

Jesus Christ
Attitude of Jesus toward the Mosaic Law, and the Eating of Blood, 203
Hearts That Cradled the Christ, 403

Keen, William W.
Attitude of Jesus toward the Mosaic Law, and the Eating of Blood, 203

Legrain, Leon, 80
Lewis, Frank G.
Book Reviews
Fiftieth Anniversary of the Ethical Movement, 494
Nearing: Education in Soviet Russia, 501
Singer: Walter Rauschenbusch and his Contribution to Social Christianity, 495
Youth Looks at the Church, 497

McCurdy, William D.
Russell H. Conwell—a Memory, 476
Macintosh, Douglas C.
Baptists and Church Union, 259
Matthews, Isaac G.
Book Reviews
Budge: Babylonian Life and History, 362
Gershenson: Key to Faith, 239
Kent: Growth and Contents of the Old Testament, 100
Kittel: Religion of the People of Israel, 101
Macalister: Century of Excavation in Palestine, 359
McFadyen: Use of the Old Testament, 240
Wardle: Israel and Babylon, 361
Meeser, Spenser B.
Apparent Conflict between Science and Religion, 5
Book Reviews
Cross: Christian Salvation, 110
McAfee: Christian Conviction, 491
Macintosh: Reasonableness of Christianity, 487
Merrill: Liberal Christianity, 112
Oman: Grace and Personality, 105
Smith, Principles of Christian Living, 108
Turner: Personality and Reality, 488
Wilson: Self and its World, 490
Milner-White, Eric, 474
Ministers
Assets and Liabilities of a Modern Minister, 453
Contribution of Sociology to the Making of the Minister, 432
Readjustments of the Modern Minister, 294
Moehlman, Conrad H.
Christian Baptism, 131
Moncure, John
Meaning of the Creative Day in Genesis, 84

Neisser, Grace E.
Book Review
Lerrigo: Anita, 379
Neisser, Rittenhouse
Book Reviews
Finn: Church Work with Intermediates, 378
Flake: Senior B. Y. P. U. Administration, 501
Jones: Finding the Trail of Life, 377
Nelson: Ralph W.
Evolving Christian Ideas and the Problem of Terms, 325
Nestorious of Antioch
Orthodox Heretic of the Fourth Century, 307, 351
Newman, Albert H.
Orthodox Heretic of the Fourth Century, 307, 351
Notes and Current Discussions, 226, 351, 474

Pollard, Edward B.
Archæological and Critical Notes, 80, 337

Pollard, Edward B. (Cont.)
Book Reviews
Balch: State and the Kingdom, 496
Bowie: Inescapable Christ, 113
Boyd: Singers of Judah's Hills, 380
Bronk: Pillars of Gold, 381
Cadman: Imagination and Religion, 373
Clausen: Pen Portraits of the Prophets, 368
Conner: Teaching of "Pastor" Russell, 505
Douglas: These Sayings of Mine, 487
Forrest: Do Fundamentalists Play Fair? 246
Hayes: Heights of Christian Love, 486
Kimball: Wooing of Rebekah, 121
Kirtley: Baptist Distinctive and Objective, 502
Lane: Evolution and the Christian Faith, 382
Macartney: Putting On Immortality, 373
MacCallum: Great Partnership, 379
McFadyen: Missionary Idea in Life and Religion, 504
Marchant: British Preachers, 254, 381
Merrifield: Modern Religious Verse and Prose, 122
Moran: Creed for College Men, 128
Morrison: American Pulpit, 254
Morton: Bankruptcy of Evolution, 382
Muller: Five Minutes Daily with Luther, 381
New Baptist Hymnal, 505
Newton: Best Sermons, 254
Psychology and the Church, 378
Schaeffer: Call to Prophetic Service, 369
Selwyn: Essays Catholic and Critical, 493
Sperry: Reality in Worship, 119
Stewart: Early Baptist Missionaries and Pioneers, 505
Vrooman: Progressive Christianity, 372
Wieman: Religious Experience and the Scientific Method, 245
Wunder: Crowds of Souls, 380
Notes and Current Discussions, 226, 351, 474
On Letting the Bible Alone, 83
Quaint Mistranslations, 222
Some Mistranslations and Doctrinal Errors, 469
Preachers
Preacher as Prophet in his Nation's Politics, 38
Psychology
Some Phases of Current Psychology, 88

Religion
Involution a Needed Word in Religion, 196
See also Science and Religion
Richards, George W.
Is Church Union Attainable? 387
Roe, Allan, 80

Science and Religion
Apparent Conflict between Science and Religion, 5
Sociology
Contribution of Sociology to the Making of the Minister, 432
Sprague, Thomas H.
Greatest Preacher in the United States, 353
Stevens, Daniel G.
Hearts That Cradled the Christ, 403

Taylor, Barnard C.
Preacher as Prophet in his Nation's Politics, 38
Taylor, W. C.
Book Review
Weigall: History of the Pharaohs, 248
Theology
Evolving Christian Ideas and the Problem of Terms, 325
Thomas Christians
Immerison Off-Shoot of the St. Thomas Christians of India, 32
Story of the Thomas Christians, 21

Vedder, Henry C.
Book Reviews
Beman: Selected Articles on Capital Punishment, 123
Beman: Selected Articles on Prohibition, 123
Drury: History of the Church of the United Brethren in Christ, 117
Hardman: Ideals of Asceticism, 114
Hurst: Outline of the History of Christian Literature, 383
Johnson: Selected Articles on Child Labor, 124
Joseph: Historical Development of Christianity, 115
Lake: Religion of Yesterday and Tomorrow, 253
Stead: Story of Social Christianity, 116
What the Coal Commission Found, 122

Whitehead, A. N., 226
Whitley, William T.
Story of the Thomas Christians, 21
Wooley, Leonard, 80
Worship
Art and Dramatism in Worship, 279
Baptists and their Worship, 440

Young People
Educated Young People—the Pastor's Problem, 184